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Editorial

By Rabbi B. R. Brickner
Contributing Editor

Louis Marshall Opposes Jewish Participation In Washington Arms Conference

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LATE NEWS DISPATCHES

TRANS-JORDANIA TO BE INDEPENDENT STATE

Jerusalem (J. T. A.)—The British Government is about to declare Trans-Jordania an independent state, apart from Palestine, according to announcements published in the Arab press here. It is stated that England will recall its officials now participating in the government of Prince Abdullah and will hereafter be represented by Col. Lawrence, associated with Feisul in the World War, as ambassador. The Arab press reports that Bedouin and Arab notables in Trans-Jordania have demanded that they be consulted before any provision for the future of the country is made.

Local Hebrew papers doubt the truth of this information, maintaining that a separation of Trans-Jordania from Palestine contradicts the "League" Mandate to Great Britain, and is at variance with data contained in High Commissioner Sir Herbert Samuel's recently published "White Book" reporting his first year's administration.

COMBAT TENDENCY TO LIMIT HEBREW IN GERMAN UNIVERSITIES

Berlin (J. T. A.)—At a conference of German Orientalists and Bible students, held at Leipzig last week, a statement was issued defending the study of the Bible in Hebrew, in German universities, and explaining that such studies are to be considered apart from any questions of race or religion. The assembled scholars mean to combat the tendency to limit the university faculties in their Hebrew studies, and demand that at least schools of Theology should have a minimum Hebrew requirement.

YEKATERINASLAV CLEARED OF JEWS

Riga (J. T. A.)—Yekaterinaslav, once a large and important Jewish center, has lost almost its entire Jewish population, according to information gathered from refugees who have reached this city. Whole streets formerly occupied by Jewish merchants and residents, are to-day deserted, and stores and houses without number are untenanted and falling into decay. Practically all the Jewish inhabitants have moved to other parts of Russia or have emigrated to the Ukraine and Galicia, the chief reason for the evacuation being the incessant activities of robber and pogromist bands, the chief of which is that of Machno.

AUSTRIAN ZIONISTS CRITICIZE LONDON EXECUTIVE

Vienna (J. T. A.)—In a party conference of Austrian Zionists, at which delegates from all parts of the country were present, the activities and position of the London World Executive were subjected to much criticism. At the very beginning of the conference, the opposition to Dr. Robert Stricker succeeded in electing its chairman. Stricker's opponents gained strength from their contention that the leaders in Austria had not served the Keren Hayesod as they should have. After considerable debate, Dr. Stricker answered his critics in a powerful address, which won him many adherents and succeeded in turning the tide in his favor to such an extent that the administration became the majority faction at the conference.

Nevertheless, resolutions were adopted accusing the London Executive of its weak attitude in political affairs and charging that the Carlsbad Congress resolution protesting the restrictions against Palestinian immigration was impotent and would be of no avail. The Conference adopted a resolution demanding that all Zionist officials who failed to do their duty to the Keren Hayesod be removed from their positions.

PETACH TIKVAH COLONISTS AGAINST EMPLOYING ARABS

Jerusalem (J. T. A.)—After the colonists of Petach Tikvah, the largest Jewish colony in Palestine, had, for a period of some months following the attacks by Arabs on that colony in May, employed Jewish workingmen in their orchards and fields, they have again resumed the use of Arab hands so that hundreds of Arab men, women and children are being brought in from the neighboring villages while a like number of Jewish workingmen and recent Chalutzim are forced out of work and walk about in idleness. The Arabs receive a comparatively small daily wage.

PROHIBIT CELEBRATION OF BALFOUR DAY IN JAFFA

Jerusalem (J. T. A.)—A group of Jewish gendarmes have been despatched to Lower Galilee to protect Jewish colonies there from impending Arab attacks. It is learned that large, armed tribes of Bedouins are preparing to cross the Jordan and move upon Jewish settlements in the Valley of Jezreel and in Lower Galilee.

The Governor of Jaffa has prohibited all public demonstrations during the week of November 2nd, the third anniversary of the publication of the Balfour declaration. Jews will not be permitted to hold open celebrations, nor will the Arabs be granted permits to hold protest gatherings.

LORD ROBERT CECIL GREETS AMERICAN JEWS ON BALFOUR DAY

London (J. C. B.)—Lord Robert Cecil, prominent member of the British House of Commons and South-African delegate to the League of Nations, has cabled his congratulations and good wishes to American Jews on the occasion of the fourth anniversary of the publication of the Balfour Declaration.

Lord Robert Cecil's message reads:

"Many congratulations and good wishes on the fourth anniversary of the Balfour Declaration. Let wisdom and moderation garner the fruits of the tree which four years ago, the devotion and genius of Zionists so successfully planted.

(Signed) Robert Cecil."

Sir Herbert Samuel, the British High Commissioner of Palestine, asked to send a message of greeting, replied that while he appreciated the invitation, it was impossible for him to comply with the request.

JEWISH EMIGRANTS FROM TURKESTAN ARRIVE IN RIGA

Riga, October 31st. (J.T.A.). 33 Sefardic Jews arrived here yesterday from Turkestan which they had left with the permission of the Soviet authorities. They happen to be British subjects and so were permitted to leave the country upon the signature of the Trade Agreement between England and the Soviets. They are bound for Palestine.

The emigrants report that thousands of Jews in Turkestan are completely ruined economically and have applied for permission to leave Turkestan. Besides their economic difficulties, the emigrants declare that the relations between the Jews and Armenians and Mohammedans of Turkestan are quite strained. According to figures submitted by the refugees, there are 8,000 Jews in the province of Kohann, 20,000 in Samarkand, 12,000 in Tasckent, 22,000 in Buchara, and 10,000 in Proving. The majority of the Jews are Sefardic.

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Volume I. TORONTO, ONT., NOVEMBER 11, 1921 Number 2

EDITORIAL

MISSIONARIES

THE newspapers of last week carried an account of the fourth annual inter-diocesan Jewish Missionary Conference, which was held in Ottawa. Lord Bishop Roper of Ottawa, who welcomed the delegates, pointed out that the task on hand, to convert the Jews to Christianity, was not an easy one. "We have all learned to respect our Jewish citizens highly," he said, (for which compliment we are grateful). "What we must do is to try through waiting and pleading, to induce them to share the great truth we Christians know."

Dr. M. I. Reich, of Philadelphia (the name suggests one of Jewish birth, who has "seen the light" and been induced to desert his ancestral religion for that of the sister faith), stated that he knew that it was God's intention that the Jew should be Christianized. He pointed out that nine-tenths of the Jews, in dispersing, had come to lands where the Christian religion was predominant.

The suggestion of Dr. Reich that the Jewish immigrant become Christianized because he has come to lands where the Christian religion is predominant, is an attempt to turn the wheels of progress back to 1648 to the principle of *cuius regio huius religio* of the union of Church and State. Viewed from this angle, the missionary movement in the modern free state among freeborn citizens involves a contravention of the fundamental principles upon which the modern democratic state rests.

Let us view the situation from another standpoint. It certainly cannot be the serious ambition of the Christian Church, hopelessly divided into hundreds of sects and denominations, each contending that it and it alone contains the only genuinely true interpretation of the Gospel, and that pursuit of its dogmas is the only sure way to salvation—to hope to convert millions of peoples of other faiths, particularly Jews, to "the great truth that we Christians know."

Might we be permitted to suggest to our "friends" the missionaries, that it will be time enough for them to embark on the crusade of winning the souls of the non-believers when Christians themselves are united on the "truth", and have first set their own house in order, when Christians practice the Christian principles of "Love thy neighbor as thyself," and when love and brotherhood take the place of prejudice and hate? Unfortunately there is a wide gap still yawning between Christian profession and Christian practice. Many who call themselves Christians are only Gentiles. There is only one way for the Christian to convert the Jew, and we state it in all seriousness—that is, for Christians to set the proper example through true Christian living. Their own bad example is the great deterrent to the success of their movement.

Jewish Conversions Not Genuine

It has been said of the English missionary movement among Jews, that they succeed in converting one Jew a year—the same one each year. The financial inducment offered may attract some poor Jewish devils, but it will not "work" with the Jewish masses, neither will "shows" and "social service" turn the trick, to use colloquial expressions. The presence of a Christian Hebrew synagogue in a Jewish neighborhood, where the Gospel is preached by a Jewish convert, will not win many Jewish souls. The Jewish community suspects the motives of these soul savers and doubts their sincerity. Their voices are voices in the wilderness.

It is true that in many countries in western Europe, particularly in those anti-Semitic, numbers of Jewish students and professional men have been converted but again the motive was not because they have "seen the truth." It has been rather because conversion has and still is, unfortunately, the key that unlocks the door to a university and professional career. These "Marano" Jews are pitiful examples of the methods of Christians in those lands.

The Jew is the inheritor of a rich religious culture, from which was extracted much that is basic in Christian ethics. His, however, is a religion of ethical monotheism: "*Shema Yisroel Adonoi Elohenu Adonoi Echod*, Hear, O Israel, the Lord is our God, the Lord is one," is the basis of his faith. He will, therefore, never accept the belief in the Trinity.

Jewish Faith a Matter of Inner Conviction

Judaism has no quarrel with Christianity. It rather appreciates the fact that Christianity has popularized throughout the greater portion of the civilized world, some of the fundamental doctrines of Judaism. Its bone of contention is rather with those who call themselves Christian and who in the name of Christianity have hounded and persecuted the Jew, simply because he would not accept Christianity against the dictates of his conscience. This method of the Spanish Inquisition is not merely of the past. There are so-called Christian countries in Europe to-day, where similar methods are in vogue. Do not our neighbors realize that it is more than "stiff-neckedness" that makes the Jew prefer martyrdom and death to that of changing his religion? Do not they appreciate that such martyrdom is the result of inner conviction? The Jew feels that the divine destiny is with him for he still has a mission to perform.

Missionizing Tactics Revolting?

The Christmas season is approaching and soon the missionaries, who labor among the under-privileged Jewish children, will renew their activities with increased fervor. There will be more movies and shows, and more candy and boots to attract the poor undernourished under-clad Jewish kiddies. Do the Christian missionaries regard this as soul saving? We have only one characterization for this kind of activity—soul stealing. Such tactics for attracting Jewish children are from moral and ethical standpoints, nothing short of revolting.

The missionary movement among Jewish children results in a break-up of the Jewish family. It induces the child through saccharine beguiling to break from the faith of his fathers and accept a new faith, the true meaning of which he is too young to grasp. What is the result? The child loses respect for his parents, who during childhood, should be the source of all authority, particularly religious authority. The "converted" child finds himself deserted by his stronger-minded comrades, the butt of their ridicule; they regard his act as cowardice and "yellow." He finds himself ostracised from the club or gang—a lost sheep. Is this a wholesome frame of mind for a young boy or girl in early adolescence, when his social instincts are developing?

The child that has been taught to disobey Jewish law and disregard Jewish practice, learns that laws of any kind, civil as well as religious, may be broken and violated. Is this condition of affairs conducive to the development of good citizenship on the part of the Jewish youth? Can the Jewish boy or girl, who has lost all reverence for his parent and family through conversion, be expected to grow up sound in his spiritual life and a social asset to the community. We fear that the missionaries, unwittingly perhaps, undermine the basis of control in Jewish family life, for religion has always been the corner stone of the Jewish family, and that their attempts result in a condition in the life of the child that becomes inimical, not so much to Judaism, as to the public welfare in general.

We do not impute this motive to the good and innocent people, who through their financial aid, make these missionaries' activities possible. We merely suggest that they are ignorant of the dangerous implications, perhaps not obvious, though nevertheless real. The time has therefore come to call a halt on this sort of soul snatching. Let the friends and supporters of missionary activities among Jewish children bethink themselves ere it is too late to rectify the social harm they are doing.

RABBI BARNETT R. BRICKNER.

Zionism Envisaged in Its Relation to World Affairs

Horace M. Kallen Shows How Movement for Jewish National State Was Stimulated by War Development.

"Zionism and World Politics." By Horace Meyer Kallen. Published by Doubleday, Page & Co.

The World War has been a determining factor in many things, from international socialism to the high cost of living, writes a reviewer in a recent issue of the New York Sunday Tribune. It has exerted a decisive influence upon Zionism, the generally accepted name for the Jewish aspiration for a national state in Palestine. It has raised the Zionist conception from the plane of a distant ideal, feebly and precariously foreshadowed by the existence of a few Jewish colonies in Palestine, to the position of an immediate reality, expressed in the existence of a Palestinian state, under British suzerainty, with a Jewish High Commissioner in Sir Herbert Samuel.

As Dr. Kallen points out, many circumstances have entered into this transformation. There is, first of all, the appalling suffering which the war brought to the Jewish populations of eastern Europe. The large area which was fought over by the German, Austrian and Russian armies happened to be the homeland of millions of Jews. The miseries of these unfortunate people did not end even after the conclusion of peace. The anti-Semitism of Poland and Rumania is notorious, and the Jews in these states are still exposed to many hardships and insults. In southern Russia it is estimated that more than 100,000 Jewish men, women and children were slaughtered in the uprisings against Soviet rule. The need to provide a new home, an asylum where the survivors of these horrors could rebuild their broken lives, impressed the more fortunately situated Jewish communities in the light of a moral obligation.

In the United States the Zionist organization gained in prestige and in executive ability by the adhesion of such national figures as Justice Louis D. Brandeis. With the outbreak of the war it was in a position to make an important practical contribution to the triumph of the Zionist cause.

Finally the British Government came to look with favor upon the creation of a Jewish national state, partly, no doubt, from humanitarian motives and also because Palestine was a bulwark for the Suez Canal and a new link in the elaborate chain of defences for India.

Consequently the famous Balfour declaration, indorsing the creation of the new Jewish state, was issued on behalf of the British Government on November 2, 1917. Its execution was made possible by the complete victory of the Allies; and, after a period of doubt and hesitation, the aspirations of the Zionists were measurably gratified in the Treaty of San Remo.

Of course, much work remains to be done in Palestine. Friction with the local Arab and Syrian population must be adjusted; the dispute with France over the allocation of the headwaters of the Jordan has not been definitely settled; the mere task of transforming Palestine from a backward barren agricultural region into an industrial community capable of supporting millions of immigrants requires a large and intelligent expenditure of money and labor. So far, as the author candidly admits, the Jewish settlers in Palestine have generally displayed more religious zeal than practical ability.

But at least the cornerstone of the future Zionist edifice has been laid. And Dr. Kallen believes that this is an event of profound and hopeful significance for the Jewish race. He feels that the Jew has too long been compelled to choose between the unwelcome alternatives of sinking his rich cultural and spiritual heritage in thoroughgoing assimilation with the life of the country in which he lives and of leading the starved, unhappy existence of a suspected outcast, a man with a definite racial consciousness but without a country.

The author gives a very interesting account of the historical antecedents of present-day Zionism. He shows how the hope of a Messiah who would restore the Chosen People illuminated even the darkest days of the Diaspora. The idea of the Zionist state began to assume definite form in the latter part of the nineteenth century, largely as a result of the untiring efforts of Theodore Herzl.

Aside from many minor divergences two main currents have always run through the movement. The wealthier Jews of western Europe have looked upon Zionism primarily as a means of rescuing their less fortunate brethren from political oppression and economic misery in the backward states of eastern Europe. The Russian Jews, on the other hand, have emphasized the spiritual implications of Zionism. They have always insisted that what they wanted was not an asylum, but a home, a home in their original native land.

The Balfour declaration and the Treaty of San Remo more or less obliterated this difference by concentrating the attention of all Zionists upon the rebuilding of Palestine. But the movement is still not altogether united. Only recently a number of the more influential American leaders withdrew from the American Zionist organization because of their disagreement with the policies of the international Zionist body- policies which had commanded the support of the majority of the American Zionists. Dr. Kallen reviews this dispute in a lengthy footnote. He tries very hard to be fair, although his own sympathies are clearly with the seceders.

Aside from its outline of the essential facts of Zionist history Dr. Kallen's work is especially valuable because it gives a clear valuation of the psychological factors inherent in Zionism and places the movement in proper relation to the most important contemporary political currents.

PRAY FOR SUCCESS OF ARMS CONFERENCE

London (J. C. B.)—Special services for the success of the Washington Arms Conference will be held in all Jewish synagogues and temples on the Sabbath preceding the opening of the Conference. Dr. Hertz, Chief Rabbi of Great Britain, has asked all Rabbis and Ministers to discuss the question of disarmament in special sermons on that occasion.

WOULD HAVE ROUMANIAN GOVERNMENT AID "JOINT"

Bucharest (J. T. A.)—The influential local Roumanian daily, "Adverul," prints an article praising the activities of the American "Joint" very highly, and urging the Roumanian government to assist the J. D. C. financially in its work among the Jewish refugees in Bessarabia.

"HA-ZEFIRA" TO BE WEEKLY

Warsaw (J. T. A.)—The well-known local Hebrew daily, "Ha-Zefira," which has been in existence for the last 40 years, will hereafter be published as a weekly magazine. The change is due to financial difficulties, from which the newspaper has been suffering during the past year.

A Chazan or a Pushcart Peddler?

By Sarah Carmel

"You had better eat this fish with a fork instead of a knife," whispered his young cousin, David, in his best pidgin Yiddish, "or they will laugh at you here in America and call you greenhorn."

Maurice Feigenblatt, who only last week was Moishele Chavim Alters, at once took up a fork. At the same time he adjusted his black-striped light-blue suspenders which supported both his grey trousers and the new belt his cousin, Samuel, had bought him.

"Thank you, very much. Teach me some more American ways,"—turning to the rest of the family at the table—"all of you. Now your cousin will live in America and so he must be an American."

"Oh, never mind," spoke up the head of the family, a respectable real estatenick though not at all rotund, "You'll learn soon enough. Didn't I learn to eat soup at the beginning of a meal and didn't I learn to play a poker game of an evening like all the Americans. The main thing is to get a good position; to make a good living, to bring your wife over, and then even make a briss. All these other mezozes you'll learn later. But take some more fish and here are some fresh tomatoes, and how is my sister, Chashe? Does she still go to market at five in the morning wrapped in that long grey shawl, knitting stockings and chanting the Psalms?"

"Yes, surely, only she's seventeen years older now, has married her Liebe to me, has put another floor on her big house and is now looking for another yeshivah bochur for Shprinze her youngest."

"And how is our former neighbor Motke Aaron's wild daughter who used to run away with all the boys to swim in the little lake near the tannery?" reminisced the real head of the house, the real estatenick's wife, a sharp-eyed ubiquitous woman, "I heard that she was married ten years ago."

"Yes, but they have no children. And before I left there was a rumor that they were coming to America. Maybe my Liebe will travel with them."

He pulled up his pink-ribbon sleeve garter and reached over the table for the salt.

"And how did you all live during the war?"

"How do you think we lived when my 50-year-old father wore a soldier's uniform with a broom strapped to his back and swept the streets of our shtetel. And when my sister Esther. . . ."

At this moment his brother-in-law Robert who had a house and garage in a small neighboring town, and had five children, but was far from rich, arrived. No end of greetings and small talk followed. Of course, Robert stayed for supper—much to the delight of his aunt, who revelled in preparing Kibbud for her relatives.

Naturally enough they were soon invited into the parlor. It was everybody's parlor, but especially the guests' parlor with its heavy three-piece brown leather suite, its dull piano, its dusty blue plush draperies, its green-shaded lamp, its inevitable all-sovereign Victrola and its red-flowered garish rug. Through no oversight, but through lack of room, the mathematically-ordered bookcase was placed in the dining-room.

Young David, still curious about his greenhorn cousin, led Feigenblatt straight to the Victrola.

"I'll bet you haven't got any Victrolas in your country, have you? Oh, this record is fine and about Jewish, too; it's a fox trot."

Feigenblatt tried desperately to make out "Lena is the Queen of Palesteena." Nor could he understand why his young cousin wriggled his shoulders so until toward the end of the song he recognized a snatch of melody that his father used to include in his Simchas Horah merry-making.

"Eh, play him some Yiddish pieces," ordered the head of the house, and for the no-one-knows-how-manieth-time the family heard "A Kalle Basetzen," Rosenblatt's "Kol Nidrei," his "Yaaleh" and "Hamavdel vun a Groben Jung." Maurice, engrossed both in the mechanics and music of the modern household shrine, found himself humming a few bars of the Kol Nidrei right in the midst of the "Hamavdel vun a Groben Jung."

"When you come to our house you'll hear many more records," Robert's vanity made him say. "We have operas by Caruso, Galli-Curci, the Humoresque and Schubert's Serenade by Mischa Elman and many other grand records. We even have "Gott in Sein Mishpat is Gerecht," which you, uncle, gave me about ten years ago. Come, sit down and tell me some more about yourself."

This was a cue for his aunt to retreat to the kitchen to prepare some more food, cake, nuts and tea.

"I see you've shaved your beard down to just a little point. From the picture which we received I thought you were about 35 with your berdil and payos. Now you look half-way all right. Wait, you'll shave this point off soon, too, and when Liebe comes over she'll take her dirty wig off, too."

"It's not dirty and she will not take it off and, with God's help, I will be as much a Jew here as I was at home, even though I may not be able to study the Talmud for ten hours a day any more."

"Once a Yeshivoh Bochur, always a Yeshivoh Bochur!" wondered Robert, but dismissed the notion contemptuously.

"And what are you going to do?" His uncle answered for him.

"My advice to him is to become a Chazan, Schochat, Mohel and teacher. First, he ought to go to some small town, then he will find something better in a larger town and then he will be able to become a real Rabbi. This is the first business in America, and surely he has enough learning."

"But," urged Maurice, "I told uncle that I wouldn't like to make a living from my learning. Rabban Gamaliel says: 'All study of the Torah without work must in the end be futile and become the cause of sin.' I think he was a wise man—the son of Rabbi Yehudah Ha-Nassisin, and said a wise thing. My grandfather—your grandfather—Reb Todrosil, who was a Gaon in his day, refused all offers to become a Rabbi. Instead he was happy and made his family happy as an ordinary leather-merchant. Besides. . . ."

"Nonsense," quickly interrupted Robert, who fell right in with his uncle's plan, "In these hard times and all the time I think it's the only thing for you to turn to. Do you remember, uncle, Hirsch Jacobson, Menachem Mendel's son, who came here seven years ago, a regular schlemiel, who couldn't open his mouth? Some relatives found a job for him in Springfield, Missouri, as an ordinary teacher—a melamed. In a few months he became a Chazan and Mezader Kidushun in New Haven. Now he is a very honored Rabbi in one of the big congregations of Boston. Only last week I saw his picture in the paper with the advertisement that 'Our Own Rabbi Hirsch Jacobson will preach during the coming Saturday services on the portion of the week. On Sunday, Rabbi Hirsch will also officiate at the laying of the cornerstone of Boston's newest day nursery.'"

(Continued on page 13)

In Search of the Blue Bird

By Talush

(Authorized translation. Copyright, 1921, by National Jewish Press Association, Inc.)

It was during a period when the dried wastes of Judea were being swept by famine and hunger. Dire necessity loudly proclaimed its presence within and about the clay huts, bringing to one's mind the crowing of the robin in the distant north on cold bleaky fall nights. In the vicinity of one of the oldest tombs of a Jewish prophet lay a small village. One well with a large stone in front of it served as a reservoir for all the occupants of the few huts there. The Jews of the village fared ill even in normal times. The soil was poor and stony, and no matter how hard they toiled and tilled with their old-fashioned plows, they could not get it to yield sufficient food.

And it came to pass that to the poorest of the villagers a son was born. He was named Ezra and grew up to be a sturdy and handsome young man, resembling in his youth and vigor the young oak in the freshness of spring.

One summer evening, soon after the red moon made her appearance over the hills of Judea, a caravan pulled up in front of the village well. The caravan leaders, men belonging to another people, watered their camels and made ready to proceed on their journey. But here Ezra appeared, greeted the strangers with a blessing and invited them to rest awhile. The travelers gratefully accepted Ezra's hospitality, and the evening found Ezra, his father and their guests settled around a fire and talking in low tones of those distant lands beyond the blue waters of the ocean, where men swim in pools of gold and the women are as white as the snow and sweeter than honey.

Ezra listened attentively, sighed audibly and looked longingly into the distant horizon beyond the hills, feeling within an overwhelming desire to go forth in search of those wonderful lands.

One of the oldest men among the caravan drivers related that in the midst of the ocean there is an island on which are settled great numbers of Blue birds. The birds are the rarest of their kind, being possessed of all the secrets of the universe and speaking in the tongue of humans. The capture of one of these birds brings one great wealth and fame, and keeps death off for many years.

But these birds are very hard to catch. They appear to know how evil man is and fly high behind the clouds, hovering around the Lord Almighty's chariot.

When the old man had concluded his story, Ezra again sighed, moved back a little from the circle around the fire and lay for a long time meditating upon what he had heard. He rose when the travelers made ready to depart, wished them God-speed as they mounted their camels, and listened to the melancholy sound of the bells as it echoed in the stillness of the summer night.

Ezra stood for some time on the stone in front of the well, watching the caravan disappear in the dust the camels were raising. The moon had left the hills behind and was now nearing the center of the sky, illuminating the desert region and enhancing its deep mystery and charm. And then Ezra walked to a nearby village where his beloved, the beautiful, youthful Rachel had her home. As he approached her hut he was conscious of the great want that surrounded her and felt as if he heard the black robin crowing at her door.

He knocked at a window and she came out silent and tired, her face pale, her lips parched, her eyes shining with a feverish glow.

He told her of the visit of the caravan and the tales told by the drivers about those rich countries far away across the oceans and the island with the Blue birds who were possessed of all the secrets of the universe and spoke a human tongue. He related to her how the possession of one of these birds brought one fame, health and riches, and concluded by telling her that he had decided to go in search of these birds in order to bring fortune to himself and his countrymen.

During the rest of that night Ezra dreamt of beautiful young women, blue-eyed and dressed like queens in silken robes. There were a great many of them and they all went in long rows to fetch water from a silver fountain, carrying in their hands golden jugs studded with brilliants. Then a big Blue bird appeared and in his own tongue told him of great treasures hidden in the hills of his native home. He slept long after daybreak and when he rose, it was with the determination not to go to the fields any longer.

You must let me go forth into distant lands, he told his father and mother that day; I will come back rich and famous. Where my son, will you go? his mother wailed. I had but three children. A serpent took one from me, your sister has been blinded and now you would desert us. Hunger and famine are everywhere and you will die from starvation on the road.

But the father said: Go forth, my son, and may the Almighty bless your steps.

And the next morning with the break of day, Ezra set out upon his journey into distant lands. He walked off to the sound of his father's blessings and the lamentations of his mother and his beloved. For three days and three nights he walked steadily before he reached the shores of the blue ocean. During all this time he saw imaginary pictures of wonderful gardens with magnificent fountains and glorious buildings with high towers; he slept little and hardly thought of food.

At the shores of the blue waters, Ezra came upon a handsome and robust young man; his face tanned, his eye measuring the distant waters with the clear gaze of the eagle. Greetings to you! Ezra said. Greetings to you, the stranger replied—whence do you come?

I hail from a poor village in the interior and am bent upon distant lands in search of riches and fame. Tell me where is the city from which I can swim across the great ocean.

The city you inquire after is not distant. If you will look in this direction you will see the top of its towers. This very evening a boat will leave for the island you want; make haste, brother, and remember God is ever with those who dare.

Ezra continued on his way until he came upon an old man wrapped in rags, sitting near the water's edge. Aged and emaciated, looking much like a skeleton, the old man sat staring intently upon the rushing waves as they came forth and rushed back. Ezra exchanged greetings with the old man and was asked where he came from.

I come from a small village and go forth to distant shores in search of wealth and honor, Ezra explained.

Turn back my son, the old man exclaimed. Go back to thy father and mother and your beloved and take your place behind your plow. The famine will pass and the Lord will again bless the fields. Riches and fame, they are like these waves; they come and go; they never remain permanently, and their rushing movements only burden one's soul with sorrow and longing. Ezra listened to the old man but heeded him not, and continued onwards until he reached the promised land of wealth and fortune.

Ezra spent many years traveling in strange lands in an effort to capture one of the Blue birds that fly behind the clouds and hover around the Almighty's chariot. Tired and weary he returned to the shores of Judea where he came upon the same old man wrapped in rags. There he sat in front of the sea, sadly watching the rushing waves coming forth and rushing back; ever rushing, coming forward and rushing back.

Kasriel the Watchman

By Rufus Learsi

The first time the "fellers" saw the nightwatchman who was to guard the building material for the new house on the block they almost went wild with joy. Benjy, who was the uncrowned king of the block, looked him up and down with a professional air, and declared that "there was going to be some fun, sure."

The new night watchman had a dirty-white beard, a pock-marked face, and only one eye. In addition, he limped on one foot.

The fun started as soon as the workmen were gone. The "fellers" over-ran the piles of lumber, overturned the barrels of lime and scattered the sand. The watchman limped about, waved his cane, stamped and shouted. Benjy, bolder than the rest, even managed to get right on the foundation walls.

He saw the old man stoop and pick up a large stone. Everyone got ready to "duck." But instead of throwing it, the watchman seemed to hesitate. Then Benjy saw the stone fall from his hand and a big tear start from his one eye and lose itself in his beard.

Something tight laid hold on Benjy's heart and he felt like punching his own face. He dashed over to the "fellers" and told them to their great surprise that "there ain't gonna be no more fun with the old watchman."

"Why not?" asked Mugsy, the biggest of the lot.

"'Cause I say so!"

"I dunno about that. Who are you, anyways?"

"Come on over and I'll show you!"

The other came and the fight was a battle royal. Benjy saw the old watchman look on and that seemed to give him more strength. It was no easy task, but at length his foe was conquered.

"Anybody else—would like to have—some fun—with the watchman?" asked Benjy, bruised and breathless.

There was no answer, and after a little while the "fellers" dispersed. The old watchman stood still and stared after them a long while.

Later in the evening, after supper, Benjy had a strong desire to see the old watchman. Why didn't he throw the stone? What meant that tear? He must find the answer to these questions.

The watchman was sitting on a pile of lumber and Benjy, without a word, sat down by his side. All around them the night was alive with the varied sounds of the street. Overhead, just stars and stars, millions of stars.

"My name is Benjy, what's yours?" This, of course, was asked in Yiddish.

"Kasriel," answered the watchman.

"Why did you cry when you picked up the stone?" Benjy asked this with a touch of wrath as he felt his bruises.

"I cried?"

"Yes, you did. I saw the tear come out of your eye. It fell on your beard."

Kasriel was silent. Then he said:

"She—she tells me I must never hurt little children."

"Who is she?"

"She—my old one—my wife."

Silence again; Benjy spied the flash of a falling star.

"Did you see the star come down?"

"Yes."

"Means someone died."

"Maybe. To us it is different. To us it means someone comes from heaven to the earth."

Benjy liked that. "Who told you that?" he asked.

"She—my old one. She says that is how the children came down."

"What children?"

"Our children. We had three."

Then after another silence, Benjy said:

"Don't you feel awful lonesome being a watchman, Reb Kasriel?"

"Lonesome. No—not I."

"How is that? Don't you have to stay alone all night?"

"Alone?" There was a queer note in Kasriel's voice. "Well, no—not all the time."

"How's that?"

"This is a secret."

"But I won't tell anybody."

"No, no. My old one always says to me I must not tell anybody."

"Well, ain't I your friend?"

"Yes, yes, you are my friend. But I promised her."

"Reb Kasriel," declared Benjy, earnestly. "You ain't treating me right." And in English he added: "Pals is pals."

Kasriel was in great distress. "I can lose my job," he said.

"All right," said Benjy, "but I ain't gonna tell you none of my secrets, either."

(*Concluded next week*)

REPORT OF JAFFA DISTURBANCES TO APPEAR NEXT WEEK. SIR HERBERT SAMUEL ATTACKED IN BRITISH PARLIAMENT

London (J. C. B.)—Yesterday, on the occasion of Balfour Day, a debate on the Palestinian situation took place in the House of Lords. The well-known anti-Zionist, Lord Sydenham, asked the Government whether the order to sell the property of the Greek Church in Jerusalem came from Sir Herbert Samuel, and whether the Greek Patriarchate and the Advisory Council agreed to the sale. He inquired further whether the sale had been so arranged that Zionists alone could participate. He also demanded an explanation as to the reason for the report of the official commission which investigated the Jaffa disturbances, not having been published. Lord Parmoor seconded Lord Sydenham's position.

The Duke of Sutherland, replying on behalf of the Government, stated that the report on the Jaffa disturbances had been completed and would be made public in a few days. Regarding the matter of the Greek Patriarchate, he declared that it was true that the Patriarchate was an old and honored institution, but that of late it had been in financial straits, so that in January, High Commissioner Sir Herbert Samuel appointed an impartial commission to investigate the condition of the Patriarchate and, if necessary, to arrange for the sale of part of the property in order to pay the debts and supply the means for covering the expenses of the Greek Church. The sale was conducted in accordance with the new regulations of Palestine, and was open to all alike—the Zionist organization, private companies and individuals.

Lords Sydenham and Parmoor professed their satisfaction with the explanation.

Miss Margery Bentwich, daughter of Mr. Herbert Bentwich, has accepted an engagement at the Jaffa Conservatoire of Music as instructer in violin.

Warns Zionists Against Relying on British Bayonets

An Interview with an Indian Nationalist Leader

By Louis Fischer

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"If the ideal of a Jewish homeland in Palestine had been presented in the proper light, no decent man would be opposed to it. The whole sentiment of the world is in favor of it. But those Zionist propagandists who have spoken recklessly and voiced extremist demands, have done much harm to the Jewish movement." Syud Hossain was speaking. He is a direct descendant of Mahomet the Prophet, was a member of the Indian National Delegation of three, which presented the case of India to the Peace Conference at Paris, and participated in the activities of the Indian delegation now in London.

"Zionism has a tremendous case. As a nationalist," he said, "I am certainly sympathetic to the creation of a Zionist State which, I feel, has far-reaching possibilities." He spoke a beautiful and well-rounded English, having learned it in the British schools of India.

In London, which he left recently, he met all the members of the Palestine Arab Delegation, examined their data and discussed their problems with them. He seemed particularly well informed on the entire Palestinian and Zionist situation, manifesting a deep penetration and understanding of its difficult and complex aspects. Apparently Mussa Lazim Pasha and his colleagues, have not convinced Mr. Hossain as to the inadvisability of a Jewish homeland, nor as to the revocation of the Balfour Declaration. Bespeaking part of their case, however, the part he justifies and champions, his voice rose to a pitch of oriental indignation and he exclaimed: "The first condition of the creation of a Jewish State in Palestine is the winning over of the good-will of the Arab neighbors. All the forces of Jewry should be concentrated on gaining this good-will - more important as it is than the good-will of the world." "But," he said, "that good will does not exist, and all of the blame lies on those extremist Zionists whose reckless speeches and unwise utterances, are responsible for much of the bad blood between the Jew and the Arab."

"I," he continued, and there was a gleam of sincerity and sympathy in his face, "I would like to see this good-will planted and grow, so that the Jewish State may be created. But," he added significantly, "a few more episodes like the Jaffa affair in May, will leave memories which will not be obliterated in my lifetime or yours. It is appalling how the speeches of some Zionist leaders have stirred the minds of the Arabs of Palestine."

If the Jews do not exercise care and caution, he explained, a sad day of reckoning is coming. Zionists depend too much on British bayonets, but the time will come when these will have to retire for use at more vulnerable points, where England's power is threatened, and then the ill-will of the 85% Arab population will bear fruit.

Syud Hossain, as his first name indicates, is of the priestly, or as he himself said it, "Cohn," lineage. He reiterated several times during the interview that he had no fault to find nor quarrel to pick with the fundamentals of Zionist principle. "We could not," he said at one point, "be claiming rights for India and other nations without at the same time favoring the Jewish national cause." But he counselled the Zionists to move warily, to capture positions gradually, to act by "economic penetration," assenting in this last point to my suggestion.

We had discussed the Indian question at length: the activities of Ghandi, and the Ali Brothers, the "Swaraj" and Non-Coöperation Movements, all of which, he submitted, grew out of one essential desire on the part of Indians, Moslems, Buddhists, etc., for self-determination. And then he compared the situation with that in Palestine. "85% of the Palestinian population is Arab. Could you expect them to submit to the rule of a small minority? The Jews," he said, "come to the country with no knowledge of its language and no understanding of the spirit of its inhabitants." Yet they immediately seek to foist their views upon others and exercise privileges not vouchsafed to all the elements of the population. In this connection, however, Mr. Hossain was pleased to learn that in some instances the very reverse was the case; that, for example, far from being able to insist on the superiority of Hebrew as against Arabic and English, they were incessantly called upon to assure it a position of equality, often denied it by protagonists of the use of English and Arabic. I suggested also that the Jews were a minority because immigration on a large scale has hitherto been impossible, and that given proper conditions, the Jews might soon be a majority. He saw no objection, and apparently felt, unlike his fellow-Moslems of the Palestinian delegation, that no curb should be put on such immigration. Yet he was firm in his belief that the native population has unquestionable and undeniable rights of which Zionists must have the proper regard, if their attempt in Palestine is to succeed.

The discussion now widened to a general consideration of the world-Moslem problem, involving as it does, that of the Caliphate. Here Mr. Hossain showed marked erudition, a deep and subtle grasp of international forces and a liberality which gave his expressions a tinge of authority. He explained that written and oral Mohamedan law demanded that the Caliph, who has been and is now the Sultan of Turkey, have temporal as well as spiritual power. Moslem ire in India was aroused because the Allies had shorn the Sublime Porte of such temporal power. Mohammedans in India are interested in Palestine, because their faith demands that Mohammedans hold sway over all lands now predominantly Moslem, and control all the Holy Places of their religion. That, he said, was the province of the Caliph. He could not understand why the Mohammedans should be deprived of their guardianship of the Holy Places in Jerusalem after they had, for at least a thousand years, administered them impartially and wisely, never persecuting either Christian or Jew.

But, I asked him, may not Jews be equally friendly and equally impartial? And again, is it not possible that a Moslem Commission be created to care for and protect Moslem Holy Places, a commission which would not be interfered with and which would, perhaps, have extra-territorial rights? "That," he replied," is problematical. Enlightened persons among the Indians and among all Moslems would certainly concede such a point."

He told me that the Palestinian Arab Delegation would arrive in America shortly, to present its case at Washington during the time of the Arms Conference. Asked whether the delegation had met with success in London, he refused to commit himself positively or negatively, merely saying that they had had several interviews with prominent officials and men of affairs.

Mr. Hossain remains in America to lecture on Indian questions on which he has written for important magazines and papers in England, among them "The New Statesman, "Contemporary Review," and the "Pall Mall Gazette." In India he was the editor of an English daily, "The Englishman."

A conservative Jewish congregation is being formed in St. Joseph, Mo. A large number have already enrolled.

Mr. Solomon Feinman, for the past few years superintendent of the Bikur Cholim Hospital at Brooklyn, died suddenly last Saturday.

"In Exile" in New York

First "Zionist Leader" Gives Up Career to Volunteer Services For the Keren Hayesod at Nothing a Year

An Interview with Judge Henry J. Dannenbaum of Texas.

New York (Special—The first "Shekel-a-year" has arrived in New York.

The pioneer of a New Jewish Legion of Service in the Cause of Zionism, has rolled up his sleeves and gone to work for the Keren Hayesod at National headquarters in New York, giving his full time as a volunteer.

The reporter who went to meet the first of what is expected to be a distinguished group of "practical fanatics," expected to find an austere, sharp character. Instead he was greeted by a charming southern gentleman, who was introduced as Judge Henry J. Dannenbaum, from Texas.

The man who has voluntarily "exiled" himself and severed all his business and professional connections in order to work as a volunteer for the Jewish Homeland is a genial, warm personality with a good-humored pair of brown eyes, a typical American jaw and a mobile, sensitive mouth. If the shape of the head and the chin are typically American, his forehead, eyes and mouth are characteristically Jewish. There is in them the paradoxical good humor and the slight touch of melancholy which is so much a part of the Golus physiognomy of the greatest sons of the Jewish people.

But whatever ancestral traces are visible in his make-up, Judge Dannenbaum is not a product of the Golus life. He was born and raised in Texas—an American of the Americans. His father fought as a Confederate soldier, and all of the early influences of young Henry were of the American mainland.

Judge Dannenbaum has known a life in his native Texas at its most pleasantly American; but his career has also had something in common with his own people in the struggle, that he has experienced on his way to the top in American affairs.

The first and lasting impression which the Judge gives is that of personal charm and fine intellectual balance. He is a man of parts with a dignified democratic bearing and an endearing humorous sunniness. He is not difficult to interview, except where the subject leads to his own achievements, as American and as a Jew. Throughout his ardent Jewishness blazes forth. There is particular piquancy in the longing for the Jewish Homeland as it expresses itself in the quaint Southern drawl.

Judge Dannenbaum was born fifty years ago in a small town in Texas. His father's was the only Jewish family in the whole county.

His staunch adherence to Judaism in an environment wholly Christian did not keep Henry from being one of the most popular of all the men of his class. He was elected to each one of the exclusive Greek letter fraternities and held every office open to undergraduates.

In speaking of his college days the Judge remarked, "For myself, I cannot honestly say that I have ever suffered from anti-Semitism in America, but even at that time I could not fail to see it where it existed, nor to be free from the thoughts of the sorrow that it brought to my brethren in other places and at other times."

Judge Dannenbaum rose rapidly in his chosen profession of law and in his community. He was elected from one office to another and went from the position of President of the Civil Service Commission of the State of Texas to that of Judge of the State Supreme Court. Since 1892 he has lived at Houston, Texas.

Parallel with his activities as an American citizen, went an eager and devoted interest in all things Jewish from the Presidency of the leading Synagogue in Houston, Texas, and of District No. 7 of I. O. B. B. up to the largest national Jewish issues.

About ten years ago Judge Dannenbaum came to the conclusion that the day when America would begin to restrict immigration was not too far ahead, and he repudiated to himself the theory then commonly held by many that America was the only Zion which the Jewish people needed.

He threw himself whole-heartedly into the work of the Zionist movement, and each year marked a contribution of effective service towards the Cause. At the last Zionist Convention in Cleveland he was selected as Chairman of the Convention by the unanimous vote of all the delegates, including representatives of both sides of the controversy. In Judge Dannenbaum everybody saw a fair and broadminded American and a loyal ardent Zionist.

When the Keren Hayesod work began Judge Dannenbaum immediately set about to organize Texas and the entire southwest for the Keren Hayesod.

So successful were his efforts there, that Mr. Emanuel Neumann, secretary of the Keren Hayesod and Mr. Peter J. Schweitzer, treasurer of the Zionist Organization of America urgently requested Judge Dannenbaum to come to New York and serve in the National Organization.

For the Judge this meant practically severing all his business, professional and political interests in Texas and coming up into "exile" to New York at a complete sacrifice. Nevertheless, he did so, prompted by the same spirit as actuated the Jewish Legionaires who went off to fight for the redemption of Palestine during the war.

He is giving his full time to the Keren Hayesod work and of the Zionist Cause as a volunteer. He brings with him the experience of thirty years in public life as a distinguished lawyer, judge and assistant to the Attorney General. His wide knowledge of men and movements, his finely balanced intellect and his extreme personal charm in contacts with fellow men, are all brought into the cause of Zionism and the Keren Hayesod in particular. It is his labor of love. He calls it "practical fanaticism." His letter in response to the invitation to come to New York is characteristic of the man.

"This is the end of October," he wrote at the time. "It is just six months since the beginning of the Keren Hayesod work in America. I am counting my year by the measure of the Keren Hayesod. I figure that I have not the right to any more than one-half of the calendar days for myself. If you will give me a few days to wind up my business affairs here, I will be glad to start to give the six months of the year, which I feel I owe entirely to the Keren Hayesod, as soon as I can get to National Headquarters."

Judge Dannenbaum's arrival in New York has stimulated the work in many ways. In particular it has furnished a fine example to other Jewish leaders to offer not only generous sums for the upbuilding of Palestine, but also their own personal service and the giving of their whole self to the Movement.

Judge Dannenbaum's views on Zionism are developed out of a genuine love for everything Jewish, and a penetrating study of the Jewish problem.

"Every conscious Jew, whether he knows it or knows it not, is a Zionist in the broader sense of that word," said Judge Dannenbaum, when interviewed yesterday. "He may describe himself in terms of religious belief, of social philosophy, of racial connection or of landless nationalism, but he is perpetuating and wants to perpetuate Jewish life. Whether he lives in the United States or Palestine, he is doing the same thing in both. Every Jewish benevolent society or fraternal order is organized co-operation to affect locally virtually what a Jewish people would do in Palestine on a public scale. Every Kehillah is a replica of a Jewish state, stripped of political power. Every Jewish religious school or educational institution is the miniature of a Hebrew University on Mt. Scopus. Every Jewish newspaper in the United States

is the organ of a Jewish constituency as would be the official publications of the Palestine legislature. And every Synagogue or Temple in the United States is paralleling the work of the Temple at Jerusalem. Even where the ritual has been completely modernized, the legal holidays of the ancient nationality remain the holy days of the Diaspora Jewry. The comparison could be extended. Enough has been said to prove the parallelism. Underlying every conception of Judaism is its fitness to survive; underlying every Jewish activity is an effort to perpetuate it.

"I entertain no specialized conception of Judaism. To me it is an historic force, a valuable, present and future force in human affairs and as such entitled to a place in the sun. From my parents I inherited the obligation to contribute to its continuance. How best to secure that continuance is the paramount question. In my own experience and within my observation, Judaism in the Diaspora is fighting for its life. In some countries persecution is grinding away the Jewish soul and wrecking the Jewish body. In liberal lands Judaism is gradually yielding one by one its distinctive feature. And even its first great principle—monotheism—no longer is its exclusive possession. There is no substantial difference between the religious belief of a Unitarian Christian and of many a Reformed Jew.

"Being desirous of contributing to the perpetuation of Judaism everywhere, but realizing that its perpetuation will be more certainly secured where neither persecution nor assimilation is operative, I have joined with those who would create a publicly recognized, legally secured home for Jews in Palestine. Those who settle there will determine the Judaism of that country. I will do my part in determining the Judaism of my country. I shall, for good reasons, expect that the Judaism of Palestine will have no relation to me. Its internal government, its international relations will not, cannot have anything to do with my status as an American citizen."

JEWISH CO-OPERATIVE BANK OPENED IN KOVNO

Kovno (J. T. A.)—A Jewish Central Bank which aims to aid the Jewish co-operatives in Lithuania, has been established here, with a capital of 3 million marks and branch offices throughout the country. The Jewish National Council of Lithuania, together with the American Joint Distribution Committee, will grant financial subsidies to this new institution, which will then be in a position to make short lines to Jewish workingmen's co-operatives.

"JOINT" EFFECTS AGREEMENT WITH MINISTER SOLOWECJIK

Berlin (J. T. A.)—Representatives of the American J. D. C., held a conference with Dr. Solovecjik, Minister of Jewish Affairs in Lithuania, and with Dr. Rosenbaum, regarding the newly inducted system of constructive relief. It was decided that the "Joint" would participate in these activities only indirectly. The work will be carried on by the Lithuanian Reconstruction Committee, which will be subventioned by the "Joint." The Jewish National Council of Lithuania will have investigating rights.

JEWISH ANTI-NATIONALISTS WIN CZECHO-SLOVAKIAN ELECTIONS

Prague (J. T. A.)—The Democratic elections which took place here for members of the Jewish Kehillah Executive resulted in a victory for the Czech and German Anti-Nationalist Parties, who succeeded in electing 14 of their candidates, while the Jewish Nationalist Party, together with the national orthodox group, elected only 10.

Admiral Horthy, the regent, has ordered the proceedings against Dr. Loew, chief rabbi of Szegedin, who was accused of insult to the head of the State, to be abandoned as an act of grace.

PETLURA AND RED ARMY MEETING KAMENETZ-PODOLSK

Warsaw (J. T. A.)—The armed bands of Petlura, well-known counter-revolutionary and pogromist, have met with battalions of the Soviet army in the province of Kamenetz-Podolsk. The district is one thickly inhabited by Jews and there is danger that Jews will suffer both directly and indirectly from the warfare now in progress.

JEWS FLEE POGROMS IN WEST HUNGARY

Vienna (J. T. A.)—Soldiers of Admiral Horthy's army are conducting a series of pogroms on Jews in West Hungary and Burgenland, according to despatches received from Budapest. Thousands of Jews are fleeing the country in panic and wending their way to Austria or other parts of Hungary.

In Korbersdorf, West Hungary, armed bands mustered Jewish school children from their class rooms and forced them to dig graves, into which the youngsters were thrown. Soldiers then performed the burial rites with much hilarity.

MARTEN BUBER ATTACKS ZIONIST EXECUTIVE

Berlin (J. T. A.)—In the re-appearing German-Jewish monthly, "Der Jude," is printed an article from the pen of Dr. Martin Buber, leader of the German Poal Ha-Zoir, in which he attacks the present leadership of the Zionist movement, maintaining that its policies are dangerous and harmful. Though, he asserts, they may have won victories in the diplomatic field, these are but temporary, whereas there has been no effort made to foster the growth of the movement and to secure its future.

MAXIMILIAN HARDEN CELEBRATES 60th BIRTHDAY

Berlin (J. T. A.)—Maxmilian Harden, the well-known German author and editor who is a Jew, is celebrating his 60th birthday. He has received many telegrams and letters of congratulation from prominent persons in Germany and abroad.

WOULD BAR "YIDDISH" FROM PUBLIC MEETINGS IN WARSAW

Warsaw (J. T. A.)—The Anti-Semitic press here has been conducting a strong campaign against the permitted use of the Yiddish language in all public gatherings. They have gone to the extent of bringing the matter to the attention of the Polish Cabinet, whereupon the Minister of the Interior replied that it was impossible to prohibit the use of a language when persons wished to speak it. The agitation against Yiddish, however, continues, it being maintained that unless the restriction be put into effect it will be necessary for Polish officials to learn Yiddish so that they may be in a position to have knowledge of public utterances by Jews.

VILNA JEWS BOYCOTT ZELIGOWSKY'S ELECTIONS

Warsaw (J. T. A.)—From carefully couched words and clever innuendo in notices appearing in the Vilna daily, "Unser Freind," so written as to avoid the eye of the censor, it is learned that the Jews of Vilna have definitely decided to boycott the forth-coming city elections for a Vilna Sejm, on the ground that, independent body though it be now, it will soon lose its independent status and become a part of the Polish State, a development to which the Jews are opposed.

ARAB NOTABLES SEEK TO CALM POPULACE

Throughout November 2nd, the Governor, high military officials and prominent Arab notables patrolled the streets of the old and new city and were instrumental in aiding the military to restore and maintain quiet.

400,000 JEWS IN CZECHO-SLOVAKIA

Prague (J. T. A.)—(By Mail.)—The results of the census of last February are not yet published, so that it is as yet impossible to state definitely the number of Jews inhabiting the Czecho-Slovak Republic. However, the "Jewish Calendar," published by the Academic Union "Theodor Herzl" gives a series of statistics, based on private investigations which may be regarded as close approximates. According to these statistics, the Czecho-Slovak Republic contains 507 Jewish communities with 1,086 Jewish societies 413 "Chevra Kadischa" (Interment Societies) and 120 Jewish schools. The number of Jews within the Czecho-Slovak Republic could be ascertained only with any degree of certainty for the western portion of the country as the Jewish communities in Slovakia and Carpathian Ruthenia had not yet sent in authentic details. The total number, which will be definitely known on the publication of the results of the census, is estimated at about 400,000; the results of the private investigations were: Bohemia, 83,141; Moravia and Silesia, 48,646; Slovakia 102,602; and Carpathian Ruthenia, 36,393. The last figure is a minimum estimate.

At the parliamentary elections in 1920, Jewish candidates received 80,000 votes. In consequence of the technicalities of the franchise rules these votes were insufficient to secure, for the moment, a seat in parliament, but the impending elections in the East of the Republic will probably augment these numbers to such an extent that the Jews will obtain direct representation in the legislative chamber.

SAMUEL'S RESIGNATION RUMORED

London.—It is rumored here that Sir Herbert Samuel has resigned his post as High Commissioner of Palestine.

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SATISFACTION GUARANTEED

ZIONIST LEADERS ARRIVING IN NEW YORK TO-DAY

The Zionist Delegation, consisting of Nahum Sokolow, Chairman of the Executive Committee of the World Zionist Organization, Ch. N. Bialik, the Hebrew Poet-Laureate, Professor Otto Warburg, the ex-President of the World Zionist Organization, and Mr. Alexander Goldstein, a noted Russian Zionist, arriving on the Aquitania to-day will receive a cordial and heartening welcome at the hands of the Jewish Community in New York and throughout the country.

A number of conferences of active Zionists and Keren Hayesod workers have been held with a view of forming a representative and efficient Reception Committee to extend, on behalf of American Jewry, its greetings to the distinguished Zionist leaders.

A large number of national organizations sent five representatives each to a meeting at the Pennsylvania Hotel on November 2nd, where a popular Welcome Committee was organized under the Chairmanship of the Hon. Joseph Barondess.

The Provisional Program

According to the present program, the Delegation will be met at the dock by the Welcome Committee, which will extend a general invitation to all Jewish men and women to participate. It is expected that the officers and members of the various Zionist districts and other Jewish organizations will be present at the pier and follow the cars which will carry the visitors through the Jewish neighborhoods.

First Public Appearance this Sunday

Led by Samuel Untermyer, a Reception Committee has arranged for the first public appearance of Mr. Solokow and his colleagues at the Hotel Astor on Sunday evening, November 13th. The Visitors will be entertained at dinner by one thousand hosts, including, besides the Zionist leaders and workers, Mr. Untermyer, who is to head the Board of Trustees of the Keren Hayesod, Louis Marshall, Senior Abel Isaac Allen, Sholom Ash, Dr. S. Benderly, Rabbi Meyer Berlin, Joseph Barondess, Reuben Brainin, David A Brown, Hermann Conheim, Judge Henry J. Dannenbaum of Texas, William Edlin, Hon. Abram I. Elkus, Harry Fishel, Ab. Goldberg, Judge Gustave Hartman, Leo Kamaiky, Prof. Mordecai M. Kaplan, Dr. Nathan Krass, Hon. Adolf Kraus of Chicago, Sam C. Lamport, Rabbi B. L. Levinthal of Philadelphia, Dr. I. H Levinthal, Judge Annon J. Levy, Adolph Lewisohn, Sam A. Lewisohn, Louis Lipsky, Jacob D. Lit of Philadelphia, Dr. J. L. Magnes, Joseph S. Marcus, Rabbi M. S. Margolies, Rabbi H. Masliansky, Benj. F. Miller, Emanuel Neumann, David Pinski, Louis Robison, B. G. Richards, Judge Otto A. Rosalsky, Judge Bernard A. Rosenblatt, Dr. Simon Rothenberg, Reuben Sadowsky, Ezekiel Sarasohn, Rev. Dr. Samuel Schulman, Peter J. Schweitzer, Bernard Semel, Representative Isaac Siegel, Franklin Simon, Mrs. Israel Unterberg, Dr. Meyer Waxman, Morris Weinberg, Yehoash, and others.

Judge Dannenbaum in New York

Circuit Court Judge Henry J. Dannenbaum of Houston, Texas, who was Chairman of the Zionist Convention at Cleveland, has come to New York to be present at the dinner and to generally assist in the campaign for the Keren Hayesod.

National Keren Hayesod Conference

In connection with the visit of the Zionist leaders, a National Conference will be held of representatives of Keren Hayesod Committees, Zionist and National Jewish Organizations throughout the country. The Conference will open at the Hebrew Technical School on Saturday evening, November 19th, and will be continued at the Hotel Astor on Sunday. Several hundred delegates are expected to participate at this Conference, which will launch a nation-wide campaign for the Keren Hayesod. Nahum Sokolow and the other members of the Delegation will address the Conference, where speeches will also be delivered by Samuel Untermyer and other leaders.

Great Popular Reception

The Reception Committee which will welcome the Zionist leaders upon their arrival, is also contemplating a popular reception, to be held at Carnegie Hall, on Thursday, November 24th.

The Delegation's Tour

Every section in Greater New York, such as East New York, Boro Park, Bensonhurst, and the Bronx, is making elaborate preparations for receptions to this Delegation. Many cities and towns throughout the country have been besieging the Keren Hayesod Bureau with requests to be included in the itinerary of the Delegation. The cities which will most likely be visited by the Delegation, or some member or members thereof, are Albany, N.Y., Atlanta, Ga., Baltimore, Md., Bridgeport, Conn., Buffalo, N.Y., Cincinnati, O., Cleveland, O., Detroit, Mich., Hartford, Conn., Indianapolis, Ind., Kansas City, Mo., Chicago, Ill., Milwaukee, Wis., Minneapolis, Minn., St. Paul, Minn., Newark, N.J., New Haven, Conn., New Orleans, La., Boston, Mass., Paterson, N.J., Philadelphia, Pa., Pittsburgh, Pa., Providence, R.I., Rochester, N.Y., St. Louis, Mo., Schenectady, N.Y., Syracuse, N.Y., Toledo, O., Washington, D.C. and Worcester, Mass. A number of these cities have been visited by Mr. Samuel S. Grossman, one of the Field Secretaries of the Keren Hayesod, and definite arrangements have been made for the reception of the Zionist Delegation.

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CONVENTION OF YOUNG PEOPLES' LEAGUE UNITED SYNAGOGUE OF AMERICA

New York.—A new chapter in the history of the religious life of our people was written on October 28th, 29th and 30th, when the First Annual Convention of the Young People's League of the United Synagogue was held. For the first time representatives of young people's organizations from different parts of the country met to consider carefully their relationships with the religious institutions of their people, and to lay the foundation for an organization that will bring into the fold of traditional Judaism, the young men and young women upon whom we depend for the future of our religious institutions. There were 100 representatives present, coming from cities as far west as Salt Lake City, Utah.

The Convention may be said to have opened unofficially on Friday evening October 28th, when the delegates were invited to attend a Friday evening service, followed by an "At Home" at Temple Anshe Chesed, 114th Street and Seventh Avenue. Registration of the delegates took place on Saturday evening at the Jewish Center, 131 West 86th Street. This registration was followed by a dance. The official opening of the Convention was on Sunday morning at the Jewish Theological Seminary, 531 West 123rd Street. After the opening prayer by Rabbi Samuel M. Cohen, addresses were delivered by Doctor Elias L. Solomon, the President of the United Synagogue of America, Mrs. Charles I. Hoffman, the President of the Women's League of the United Synagogue, and Doctor Cyrus Adler, the President of the Jewish Theological Seminary of America. Rabbi Eugene Kohn, the Temporary President of the League and the Chairman during the Convention, presented a report of the Organizing Committee of the Young People's League.

The Convention adopted a Constitution according to which membership in this organization, shall be open to all Jewish organizations of young people, the average age of whose members is not less than eighteen years, and to contributing and honorary members.

The following officers were elected: President, Rabbi Israel Goldstein of New York City; Vice-Pres., Mr. Herman Priest of Providence, R.I.; Treasurer, Miss Selma Hurewitz, New York City. Executive Committee: Mr. H. J. Griston of Cleveland; Mr. Arthur Kornstein of Woonsocket, R.I.; Miss Miriam Ginzberg of Boston, Mass.; Rabbi Eugene Kohn of Perth Amboy, N.J.; Mr. Isadore H. Schweidel of Philadelphia, Pa.; Miss Sarah Manheim of Syracuse, N.Y.; Mr. Lazarus Phillips of Montreal, Canada; and Mr. Robert Barko, Mr. L. M. Levitsky, Dr. Norman Salit, Mr. Louis Schwefel and Mr. Benjamin Tunick of New York City.

There is a movement on foot for the erection of a large Jewish community building in South Salem, Mass., and doubtless the necessary funds will be raised.

Ben Hecht of Chicago, whose first novel, "Erik Dorn," is listed among the season's "ten best sellers," has finished another work, "Gargoyles," which is now on press.

JEWISH FORUM FOR NOVEMBER

"The Proposed Hebrew University of Jerusalem" is an article discussed at length by Dr. A. Levinson of Chicago, in the November issue of THE JEWISH FORUM (5 Beekman Street, New York City). Dr. Jacob S. Raisin, author of, "The Haskalah Movement in Russia," contributes an article on "The Literature of the Haskalah." Phineas Israeli of Woonsocket, R.I., begins a symposium on "Pulpit and People" with an article entitled "The Rabbi and the Jewish Youth." "The Incompatibility of Socialism and Judaism," is treated by M. W. Norwalk. Rev. Dr. Moses Hyamson, and Rabbi Abba I. Krim, M.A., among others, also have their contributions.

Among the *belles lettres* is a poem by Bialik entitled "Michtav Katan Li Katavah," translated by L. M. Herbert, M.A., one by Alter Abelson entitled "The Press," and the continuation of his epic poem "The New Heaven," also a poem by Beulah Rose, entitled "Won't You Lend a Helping Hand?" Mendel G. Glenn contributes a story entitled "His Last Sermon," and Julian M. Drachman a dramatization of "Jonathan's Raid."

Editorials treat of "The Disarmament Conference in Washington," "Poland Changes a Peasant for a College President," "The New Minister of Czecho-Slovakia," "The Late Prof. Gotthard Deutsch," "Roumania Encourages the Study of Hebrew," "Literary Anarchists," and other subjects.

Max Shapiro and David Goldstein have been chosen to represent the University of Minnesota in intercollegiate debates with the Universities of Iowa and Illinois.

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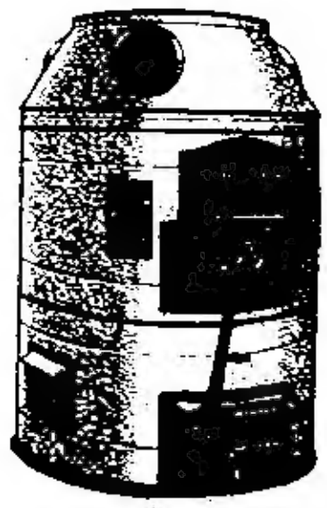

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SOCIETY

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's Issue. Phone Adelaide 5489.

Mr. and Mrs. A. Levy and Miss Leola Levy, 221 St. Clair Avenue West, left on Saturday evening for Battle Creek, Mich.

Mr. and Mrs. Jule Allen, 58 St. Andrew's Gardens, spent a few days in New York last week.

Mrs. M. Rosenberg, 14 Austin Terrace, entertained at bridge in honor of Mrs. Bell of Calgary.

Miss Myra Moyer of Detroit, is visiting her aunt, Mrs. N. Helpert, 32 Austin Terrace.

Mr. Jack Phillips of Montreal was in town over the week-end.

Mrs. L. Marcus, 324 Russell Hill Road, left for New York last Saturday night.

Mrs. A. I. Willinsky and Mrs. Joseph Singer are giving a bridge at the "Y" Club rooms on Thursday afternoon, November 24th. The proceeds will go towards furnishing the gymnasium.

Miss Ruth Bookman, 69 Baldwin Street, is expected back in Toronto at the end of this week.

The marriage of Miss Lillian Granatstein to Mr. Irving Meyers, and of Miss Rose Granatstein to Mr. Joel Pulian, will take place at Holy Blossom Synagogue on Wednesday, November 16th.

Mrs. Julius Eisman, 268 Poplar Plains, who has been visiting in Chicago for the past week, is expected home within a few days.

Mrs. B. R. Brickner, Mrs. C. Drainin, and Mrs. P. Hermant are the patronesses for the Junior Council Dance, to be held on November 23rd.

Mr. and Mrs. N. Gruber, 103 Quebec Avenue, have sent out invitations in celebration of their Silver Wedding Anniversary.

Mr. and Mrs. Jack Codesby have returned to Toronto.

Mrs. R. G. Smythe, President of the Local Council of Women, addressed the members of the Junior Council last week.

Miss Anna Brown of Youngstown, Ohio, is visiting her sister, Mrs. Wm. Rosenthal, 503 Palmerston Boulevard.

Mrs. Phoebe Pullan of New York is visiting her sister, Mrs. J. B. Danson, 179 Jamieson Avenue.

Miss Rita Cooper is giving a tea to-day in honor of the Misses Lillian and Rose Granatstein.

Mrs. Nathan Lebovitz of Baltimore, Md., is visiting her sister, Mrs. B. R. Brickner, 66 Highland Avenue.

Mrs. F. P. Lesser, 99 Indian Road, entertained at bridge last week in honor of Mrs. Bell of Calgary, Mrs. Jaffe of Montreal and Mrs. Phoebe Pullan of New York.

Mrs. A. B. Bennett, of 535 Indian Grove Road is in Montreal visiting her mother.

Messrs. John Schumann and Aaron Goldstein have left for the north on a hunting trip and will be away for several days.

A masquerade party of the Toronto Judah Girls' Club was held at the home of Miss F. Silverman. Prizes were won by Miss J. Narofsky, and Mrs. A. Benjamin. Miss Silverman rendered several solos during the evening.

Mrs. J. Wiener of 153 Spadina Road, spent the week end in Ottawa, the guest of Mrs. A. J. Frieman.

A dainty Hallowe'en surprise party was held in honour of Miss Olga Wiener, daughter of Mrs. J. Weiner of 153 Spadina Road. The decorations were orange and black. Dancing and games formed the major part of the evening's entertainment.

"Y" FORMALLY OPENED FOR YOUNG MEMBERS NOV. 5th

The formal opening for the young members of the "Y" occured Saturday, November 5th. 300 were present and were enthusiastic over the new rooms and Gym.

A training class has been formed at the Y. M. & Y. W. H. A. From this training class leaders will be selected in turn to train classes for the "Y". It is not necessary to be a member of the "Y" to join this class—everybody welcome.

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YOUNG LADIES' BOOT AND SHOE SOCIETY BRIDGE ON THE 22nd

The Hebrew Young Ladies' Boot and Shoe Society is giving a bridge at Bingham's on November 22nd.

FOOD SALE BY COUNCIL OF JEWISH WOMEN

A cooked food sale under the auspices of the Senior Council of Jewish Women, and under the direction of Mrs. J. B. Cross, will take place on the afternoon and evening of November 23rd, at the Zionist Institute, 206 Beverley St.

There will be a regular meeting of the Senior Council on Thursday, November 17th, at the Prince George Hotel. A good speaker and an excellent musical program are promised.

BRANDEIS GIRLS HOLD ANNUAL MEETING

The Brandeis Girls held their annual meeting and election of officers last Thursday night. The following were elected for the coming year: Miss Lillian Goldberg, president; Miss Mary Paskowitz, vice-president; Miss Fannie Boygon, recording secretary; Mrs. Nollie Hadab, treasurer and financial secretary; Miss Rose Levine, marshal; Misses Annette Levy, Sallie Alexander and Jennie Fenerstadt, trustees.

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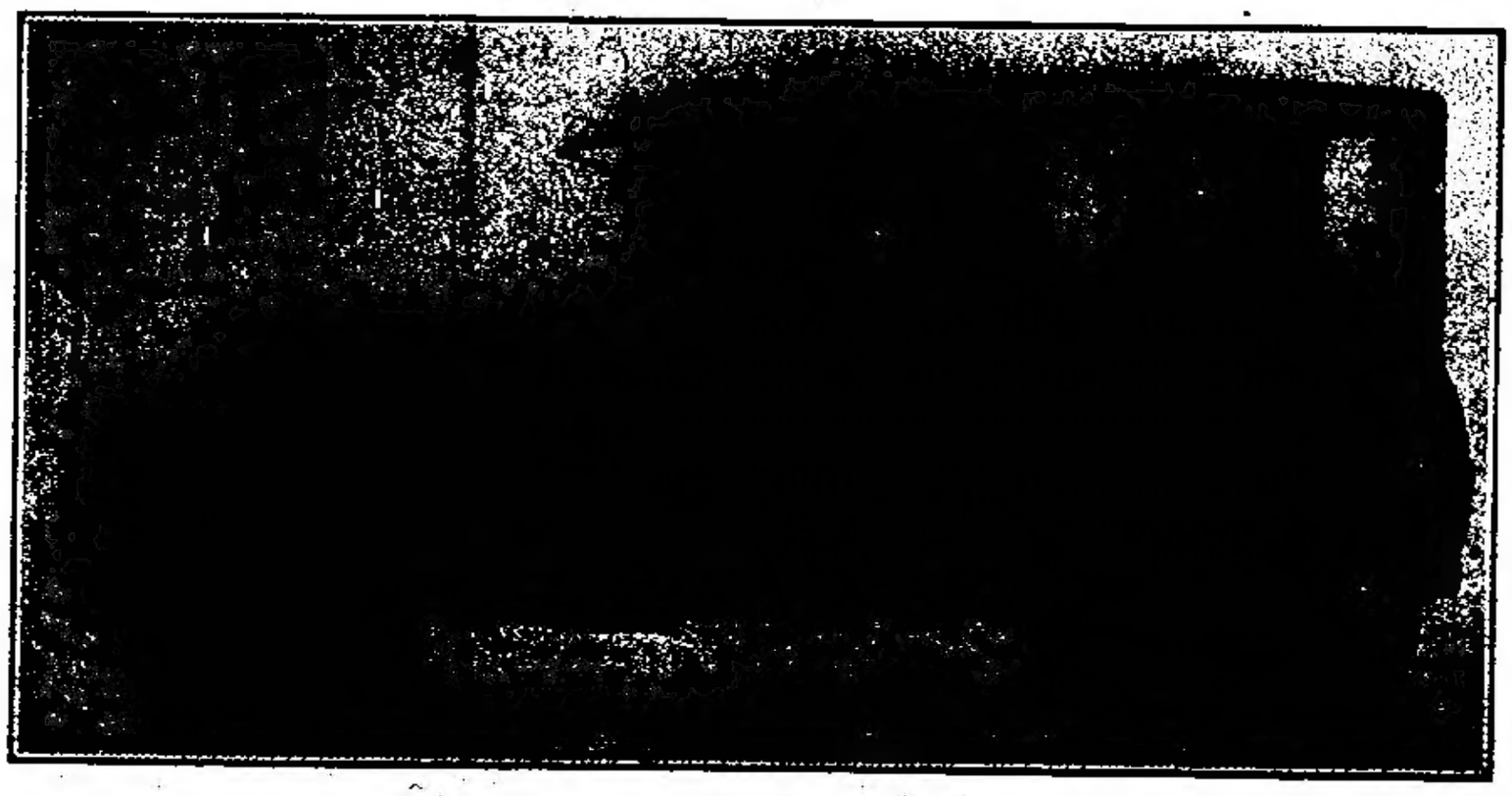

The Anglo-Jewish Association Calls on Toronto Friends for Help

The Anglo-Jewish Association is making an appeal for funds in Toronto through its Toronto branch to celebrate its jubilee anniversary by assuring funds for further philanthropic work. Contributions toward its valuable work may be mailed to Edmund Scheuer.

The Anglo-Jewish organization looks back upon 50 years of success as a helpful agency in political, educational and philanthropic work. Its members, among whom are found Jews of all shades of opinion, have played an honorable role in the prolonged struggle for equality for Jews in Russia and Roumania and before the peace conference materially safeguarded Jewish rights in eastern Europe.

During the past 50 years the Anglo-Jewish Association has educated 150,000 children, and given thousands of others relief in pogrom-stricken regions. It maintains 16 schools, among them the Evelina de Rothschild School in Jerusalem which is in need of funds. The present campaign is to provide a small emergency fund with which to provide temporary relief when circumstances demand it.

MOUNT SINAI ELECTIONS

Mount Sinai Chapter, R.A.M., No. 212, at its regular monthly meeting, held on November 1st, elected the following as its principal officers for the coming year: Ex. Comp. Louis M. Singer, Z., Ex. Comp. Isidor Finberg, H., Comp. E. P. Bernstein, J., and Comp. M. G. Cohen, P.S.

ENGAGEMENTS

ATLIN-JACOBS

Mr. and Mrs. S. Jacobs announce the engagement of their daughter, Rae, to Mr. Hyman P. Atlin of Toronto.

MARRIAGES

KERT-LEVY

The marriage of Miss Esther Levy, daughter of Mr. and Mrs. C. B. Levy, to Mr. Joseph A. Kert of Winnipeg, took place on Sunday, November 6th, at the home of the bride's parents, 178 Clinton Street.

SHERMAN-PULLAN

The McCaul Street Synagogue was the scene of a beautiful wedding Thursday night of last week, when Miss Yetta Pullan, daughter of Mr. and Mrs. J. M. Pullan, was married to Sam Sherman.

Crimson and gold curtains drawn over the scrolls of the Covenant formed the background and the ceremony took place under a canopy of gold and white, banked with palms, Rabbi Jacob Gordon officiating. The radiant bride, escorted and given in marriage by her parents, was gowned in satin, draped with crystal and irridescent sequins. The train of the bridal gown was regal, and hung from the shoulders; it was fashioned of ivory satin, lined with crepe and decked with orange blossoms.

The bride wore a wreath of orange blossoms and a tulle veil, and carried a shower bouquet of white roses and lilies. She wore the gift of the groom, a platinum watch bracelet. Her train was carried by her cousin, Miss Cecile Pullan, in a frock of pink georgette crepe, with a wreath of rosebuds in her hair and carrying a basket of pink roses. The bride was attended by her two sisters, the Misses Mollie and Ida Pullan, who looked very pretty in pink satin frocks, draped with tulle and black lace hats, and carried pink roses. The two little flower girls were Miss Merriam Pullan, youngest sister of the bride, and Miss Merriam Nevern, cousin of the bride, who wore pink silk and tulle frocks, and carried baskets of roses.

The groom's gifts to the bridesmaids was a silver mesh bag and chain each, and to the best man, Harry Pullan, a Masonic scarf pin; to the bridegroom's man, Mr. Bernard Manus, silver sleeve links, and to the ushers, Gordon Manus, B. Brown, Ben Hillman, S. Charles and Louis Charles, he gave scarf pins.

Mrs. Pullan wore black lace over satin, and carried Richmond roses, and after the ceremony, held a reception, and gave a dinner in the Rainbow room at Bingham's, where the table was centred with the bride's cake, and decorated with roses and smilax.

Later the guests danced, and the bride and groom left for Atlantic City, Mrs. Sherman traveling in a tailor-made of reindeer suedeine, trimmed with beaver, and a black hat with green cock feathers. On their return to Toronto they will spend the winter with Mr. and Mrs. Pullan.

Mrs. M. D. Pullan, grandmother of the bride, wore black chiffon velvet with diamond ornaments, and a corsage bouquet of crimson roses; Mrs. Malkin, sister of the bridegroom, was also in black chiffon velvet and silver lace.

Mr. and Mrs. Sherman were the recipients of many telegrams and handsome gifts.

Ottawa Correspondence

On Sunday afternoon, October 30th, a "money shower," in aid of the Ottawa Hebrew Ladies' Benevolent Society, was held at the residence of Mrs. M. Wener, Daly Ave., through the combined efforts of Mrs. H. Freedman, Mrs. W. Abelson and Mrs. M. Wener. The sum of one hundred and five dollars was collected. The tea-table and rooms were fittingly decorated with fresh flowers. Mrs. A. Rosenthal, Sr., received the donations. The refreshments were presided over by Mrs. A. Kert, Mrs. A. L. Florence, Mrs. J. Freedman and Mrs. W. Shenkman. Those who assisted were Misses Ethel, Zelda and Helen Wener, Clare Kert, Malka Freedman, Berdie and Helen Abelson. Master Edward Freedman acted as "page boy."

Over forty dollars was realized at a "money shower" and card party held at the home of Mrs. H. Freedman, Donalda Apartments, for the Hebrew Ladies' Benevolent Society.

The Y. M. H. A. held a dance on Sunday last at their headquarters, in the King Edward Hebrew Institute, the success of which is due to the energetic efforts of the Social Committee, namely: Harold Pearl, Dave Bilsky, Irving Freedman, Cecil Slonemsky, Gordon Caplan and Leo Slonemsky.

On Wednesday evening, Nov. 2nd, a well attended meeting of the executive representatives of all Jewish Womens' organizations of Ottawa took place at the home of the indefatigable communal worker, Mrs. A. J. Freiman, 149 Somerset St. West. The meeting was in connection relative to registration of the Jewish women of the city. In speaking on the subject Mrs. Freiman stated in part: "Every women should register, and vote at the approaching election; it is a duty she owes to herself and her country," at the same time laying stres on the grave responsibility which the enfranchisement of women brought with it. She pointed out that woman's vital and particular interest was in her home, but every home was part of the foundation stone of the state, and so woman had a peculiarly important part to play. "I am not interested in whatever political sympathies you may have," she told the women, "but I am interested in doing my utmost to help you realize the responsibility of the ballot."

Following Mrs. Freiman's address, the women present had the great privilege of listening to an inspiring address by Mr. Joseph Barondess of New York city, who was a guest of Mr. and Mrs. Freiman for a few days. Mr. Barondess was introduced by Mr. Freiman. He first alluded to the coming emancipation of the Jewish people and the noble part Great Britain took in bringing about the long-hoped-for emancipation. He also outlined the great part the women of Israel played in Jewish history in the past and hoped that the time had arrived when . . . now . . . they will become a great factor in helping to restore the Jewish nation and the homeland to a place of importance among the other peoples of the earth.

On Friday evening, November 4th, Mr. Joseph Barondess of New York, who is a great scholar and well known orator, addressed a large gathering in the Adath Yesburoon Synagogue. For over an hour and a half he spoke on the necessity of supporting the Keren Hayesod. "The Jew cannot expect to be recognized," he said, "as long as he has not a country of his own, where he can go in time when all other gates are shut against him. And, by subscribing liberally to the Keren Hayesod, not only through promises, but by actual giving, will the Jew be able to return to his homeland. We must not forget the millions of souls struggling in emaciated bodies, looking for a resting place where to go. It is the duty of every Jew in Canada and the United States to do his utmost in supporting the cause."

"Jewry and Jewish Education," was the theme of an address delivered by Dr. Leo Yung of Cleveland, Ohio, to a gathering of over four hundred people, in the Assembly Hall of the King Edward Hebrew Institute, the headquarters of the "Y." The meeting was held under the auspices of the Y. M. and Y. W. H. A. Miss Clare Kert presided. The speaker laid great stress on the neglect of the elders in not giving the younger generation the Jewish education that will fit them to carry the banner of Jewry in the future. Also exhorting that, the old faith should be observed in every manner, and to make this possible, it is necessary that the growing generation be given the proper education in the Jewish faith. An address was also given by Rabbi J. B. Berger of Ottawa. The Rabbi spoke in Yiddish, offering up his services to the "Y" at all times in connection with expounding the prophets and Psalms and any other Jewish literature that the "Y" members are willing to undertake. A violin solo was given by Miss Stein. The meeting was opened by singing the "Hatikva"; other songs followed, being accompanied on the piano by Miss Pearl Slonemsky. A vote of thanks was moved to the speakers of the evening by Mr. Sam Berger, president of the Y. M. H. A., seconded by Mr. I. Ellison, following which the assembly sang "God Save the King," and the meeting adjourned.

Mr. and Mrs. A. J. Freiman left for Halifax on Saturday evening, November 5th, in order to arrange for further transportation of three hundred immigrants. Fuller details next issue.

Residents of the Hamlin Park section of Buffalo, N. Y., have formed a congregation and plans are going ahead for the erection of a synagogue.

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Temple Center of Holy Blossom Synagogue Presents Mrs. Pankhurst

The first meeting of the season of the Temple Center, Holy Blossom Synagogue, held Sunday evening, was prophetic of what this organization is to mean in the intellectual life of Toronto Jewry.

It was the privilege of William Gittes, chairman of the evening, to introduce Mrs. Emmeline Pankhurst, who spoke to an audience, surprising in size because of the disagreeable weather. Mrs. Pankhurst drew to the Allen theatre, Bloor Street West, many Jews and non-Jews, desirous of hearing what she had to say for the common good.

Mrs. Pankhurst, who traced the early history of the social purity movement, or the movement against venereal diseases in England in the days of Josephine Butler, made a plea for less ignorance of the facts of life and urged proper sex education for children. The speaker's innate tact revealed itself in her plea to a mixed audience, that every child be insured a perfect birthright, and that all young married people start out in life with a correct philosophy of sex and the proper relations of man and wife. During her valuable address Mrs. Pankhurst explained the work of the aims of the Council for Combating Venereal Disease, which has the entire medical profession back of it, and is determined to root out social deseases by the eradication of prostitution.

The presence of Mrs. Pankhurst under the auspices of the Temple Centre was most indicative of the purpose of the organization, that is, to present speakers of merit and thru them to spread authentic information on questions of public interest. Members of the Temple Centre see a splendid future for it as one of the liberal forces of Toronto. It is the only religious organization having an open forum. Membership is open to members of the Holy Blossom Synaggogue, their children and immediate relatives.

Organized last spring by Rabbi B. R. Brickner, the Temple Centre will have an important part in the social life of Toronto Jews, especially that of the younger people. Dramatic plays and musical reviews will be produced by its members. Feature dances will be a part of the social season.

The Temple Center is planning to secure a building near the synagogue, for a real home about which the community life will revolve.

Mark G. Cohen is president of the Temple Center, William Gittes, vice-president, Miss Estelle Miller, secretary, and Miss Helen Finberg, treasurer.

Head of the classes committee is Mrs. L. Simonski; contemporary fiction, Dr. S. Margoshes; hiking and nature study committee, John Schuman; dramatic group, Maurice Brody; literary committee, Mrs. Ira Levy; recreational, Jack Greenberg; hospitality, Miss Violet Davis; current events, Rabbi Brickner; religious committee and Hebrew study, Mrs. Brickner; membership, Harry Levine, personal service; Ralph Raphael.

TRIAL OF ACCUSED BEGINS

Jerusalem.—40 persons have been arrested in connection with the recent outbursts in Jerusalem. The trial began on Friday.

The number of wounded now counts 32. No further disturbances have occurred. All of Palestine remains quiet.

ARAB DELEGATION SENDS TELEGRAM TO KING GEORGE AND LLOYD GEORGE

London (J. C. B.)—The Palestinian Arab Delegation here has despatched a telegram to King George and Premier Lloyd George, expressing their sorrow and regret at the recent episode in Jerusalem, but declaring that it was entirely the result of England's unworkable policy.

Keren-Hayesod in Toronto

One is quite safe in assuming that the interest evinced by any given Jewish community in Zionism, is as good as a barometer of the general Jewish condition as can be devised. On the basis of this assumption, the figures relating to the Keren Hayesod throughout the Province of Ontario, should be of more than merely local Zionist import.

According to the statistics gathered by the head office of the Zionist Organization, Central Division, the number of donors to the Keren Hayesod in the city of Toronto, is 2,500, while the total amount pledged for the year is about $100,000, the donations varying from $12 to $5,000. An analysis of the subscription lists show the $12 groups to be the most numerous, with the class of $100, and over in a very small minority. Throughout the Province, the same ratio regarding the size of subscriptions, is maintained, excepting Windsor, where the donations in excess of a hundred dollars far outnumber the smaller subscriptions. In the collection of the outstanding pledges, the same tendencies seem to manifest themselves. Of the $20,000 thus far collected, more than $15,000 has come from the subscribers of smaller sums, many of the larger donors having paid only an insignificant fraction of their pledges.

The interpreter of social statistics with a bent for Jewish interests, gets in these figures plenty of food for thought. There are two ways in which he can regard the 2,500 subscribers in Toronto, one as the "high water mark" of Zionist influence, the other as an indication of the efficiency of the Zionist machinery. Taken as the limit of the Zionist reach, the figure of 2,500 in a Jewish population of more than 40,000 would certainly be significant, for it would be indicative of a most limited Zionist strength, limited to almost one out of twenty in the community; but even regarded as an index to the efficiency of the Zionist Organization to avail itself of the opportunity to make souls and dollars for Zionism, the figure is interesting as showing how far the Zionist Organization in Canada is still from attaining its goal of identifying every Jew with Zionism.

The overwhelming preponderance of the $12 the year donations over those of $100 and over, is capable only of one interpretation: the Zionist organization is still the organization of the masses and is only beginning to draw to itself the support of the classes. Moreover as the collections show, during the hard times from which the poor surely suffer no less than do the well-to-do, the workingmen are not taking advantage of this excuse to not meet his obligations to the Keren Hayesod.

Thus the statistician might muse over these figures and musing decide to do nothing about it. To the Zionist, however, these figures constitute a potent reminder that work and a good deal of work is still to be done before every Jew in Canada will have realized his obligation to his people and to the land of the Jewish future.

Keren Hayesod Volunteer

'Tis with the Keren Hayesod as with everything else. Some talk about it, some philosophize about it and few—do. It's those few that achieve something. It's those few who lend new life in Toronto to the Keren Hayesod by volunteering to visit the subscribers to the Keren Hayesod and remind them of their pledges. Though hindered by the holidays that made continuous effort impossible, the small band of Keren Hayesod workers achieved a notable success in raising substantial sums. Now that the holidays are over, it is fondly expected that more and more volunteers from the ranks of the various Zionist organizations, will take up the task of visiting Keren Hayesod subscribers in accordance with instructions that will be given them by the head office of the organization. Of the organizations that have participated in the collection campaign, the Hadassah, Herzl Girls' Club, Herzl Boys' Club and the Bnes Zion deserve special mention. Mrs. I. A. Willinsky, as the organizer of the Hadassah teams, has rendered invaluable service. She was ably assisted by the following ladies: Mrs. I. H. Siegel, Mrs. M. Wolfson, Mrs. G. Singer, Mrs. A. B. Bennett, Mrs. D. Goodman and Miss Sue Halpern.

FUNERAL OF JERUSALEM DEAD A SILENT PROTEST

Jerusalem (J. T. A.)—The funeral of the four Jewish victims of the Arab disturbance in Jerusalem, took place on Friday afternoon, and was a silent and dignified protest against the activities of the attackers. No speeches or eulogies were heard, and the police, together with a strong military guard, accompanied the funeral procession to the cemetery on the Mount of Olives. All Jewish stores and schools were closed.

JEWS DEMAND RESIGNATION OF GOVERNOR STORRS

Jerusalem.—A strong movement has started among Jews to demand the resignation of General Sir Ronald Storrs, governor of Jerusalem, on the ground that he was fully aware of the Arab preparations for demonstrations on Balfour Day, and that he should have taken the necessary steps to prevent any active outbursts. General Storrs was governor of Jerusalem during the Easter riots in 1920. The Zionist Commission and the Waad Ha-Leumi have demanded of the Palestinian Administration that an immediate investigation be made and that the guilty ones be punished severely.

SOKOLOW, JABOTINSKY, WARBURG AND GOLDSTEIN SAIL FOR AMERICA

London (J. C. B.) The Zionist Mission to America, consisting of Dr. Nahum Sokolow, Vladimir Jabotinsky, Prof. Otto Warburg and Dr. Alexander Goldstein, sailed for America to-day aboard the "Aquitania."

Dr. Weizmann and Mr. Joseph Cowen will leave England for America late in November. Mr. Cowen will establish in the United States a branch of the Jewish Colonial Bank.

1,400 IMMIGRANTS ARRIVED IN PALESTINE DURING SEPTEMBER

London (J. T. A.)—1,400 Jewish immigrants arrived in Palestine during the month of September, according to official reports received here.

"Soft Water Washing" saves Your Dainty Blouses

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MARCONI TO INSTALL WIRELESS STATION IN PALESTINE

London (J. C. B.)—The Marconi Wireless Telegraph Company here is negotiating regarding the construction of a wireless station in Palestine. Representatives of the Marconi Company are in touch with local Jewish organizations and with English merchants doing business with Palestine, so as to learn their opinion of the commercial possibilities of the project. A wireless telegraph station in Palestine will mean not only an improvement in the business possibilities of the country, but will make Palestine a news center for the Near East.

ZIONIST ORGANIZATION NOT THE ONLY ONE RECOGNIZED AS THE JEWISH AGENCY

Vienna (J. T. A.)—The main office of the "Agudoth Israel," is in receipt of a letter from the British Colonial Minister, Winston Churchill, in answer to their memorandum, demanding that the "Agudoth" be permitted to participate in the Jewish Agency which, according to the Mandate for Palestine, has been accorded to the Zionist Organization. Churchill writes that the British government is ready to recognize the right of other organizations, besides the Zionist organization, to participate in the Jewish Agency for Palestine.

London (J. C. B.)—The Palestinian Arab Congress has despatched telegrams to the English press stating that November 2nd, the fourth anniversary of the Balfour Declaration, is a day of mourning for the Arabs of Palestine.

THEATRE

Two legs will step from a Pullman car into Toronto shortly.

Skirts will swish around them with an air of deference.

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And when you realize what these perfectly moulded calves have done, there is nothing but to agree. First they have created more dance crazes and vogues and aesthetic classics than any others in the world.

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And finally, she is to dance in person at Loew's Yonge Street Theatre in this city.

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Doraldina in "Passion Fruit"

AMERICAN JEWISH HISTORICAL SOCIETY

The Thirtieth Annual Meeting of the American Jewish Historical Society will be held in the City of New York on Sunday and Monday, February 12 and 13, 1922 (Lincoln's Birthday). All persons intending to present papers at this meeting are requested to send the exact titles thereof, to the Corresponding Secretary, not later than January 5, 1922. The objects of the Society are the collection, preservation and publication of material having reference to the settlement and history of Jews on the American continent, and the promotion of the study of Jewish history in general, preferably so far as the same is related to American Jewish history or connected with the causes of emigration from various parts of the world to this continent.

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SAVINKOW FORCED TO LEAVE POLAND

Warsaw, Nov. 2nd (J. T. A.)—Boris Savinkow and a group of his followers were forced to leave Poland yesterday. He returned recently from Prague, after obtaining the consent of the Czecho-Slovakian government to settle in that country, ostensibly to remain in Poland for one day in order to wind up his affairs there. Several days passed and Savinkow showed no intention of leaving the country. He finally received strict orders from the Polish government to leave and was compelled to depart yesterday under guard.

POLISH DEMOCRATIC PARTY ENDORSES BOYCOTT AGAINST JEWS

Warsaw (J. T. A.)—At a conference of the People's Democratic Party held here, resolutions were adopted calling for a general economic boycott against the Jews in Poland and pledging the aid of the Party towards the destruction of the economic life of the Polish Jews.

ROUMANIAN CROWN PRINCE TO PUBLISH DR. GASTER'S WORKS

London (J. C. B.)—The Crown Prince of Roumania asked permission of Dr. Gaster, the Sefardic Haham, to publish a new edition of Dr. Gaster's literary works, at his own expense. The permission was given. Dr. Gaster, it will be remembered, recently visited Roumania, his native country, where his statement that the condition of the Jews there no longer necessitated the movement for national rights, provoked considerable excitement in Jewish circles in Roumania. During his visit he was officially received by the Roumanian government.

The President of the Executive Committee of the Palestinian Arab Congress, together with the Grand Mufti and Mayor of Jerusalem, the President of the Moslem Court of Appeals, and many Mohammedan, Catholic and Protestant notables have signed a letter to Sir Herbert Samuel which, from cable reports, reads as follows: "On behalf of our people we wish to express our deep resentment over the regrettable incident which occurred yesterday and which caused the death of innocent persons. We appeal to the inhabitants to remain peaceful, for we are convinced that only through peace will we be able to protect and assure our rights. The government will certainly do its duty. We beg all persons to help the administration in the performance of this task."

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The Great Synagogue, London, England, was reconsecrated last month, and at the same time Rev. H. Mayerowitsch, of Vienna, was installed as successor to the Rev. A. E. Gordon to the second readership. Mr. Mayerowitsch, who is 39 years of age, and a native of Derazina (Ukrainia), was chief cantor for eight years at one of the largest synagogues in Vienna. He studied music in the Conservatoire in Vienna and gained several diplomas for singing. He has also occupied the position of professor of singing at the Seminarium. Mr. Mayerowitsch served throughout the war.

The Bolshevik organ, the Communist Banner (of Kieff), published an article complaining that very few Jewish workmen support the Soviet Government.

Ansche Emeth Congregation of Chicago, Ill., raised $19,000 toward its building fund on Yom Kippur. An additional $5,000 was pledged for Jewish war relief.

GOOD-BYE TO THE WASHTUB

Hundreds of women in this city have closed up the wash-tub and laundry for good and all time, and now send the household laundry to us every week. It's the best, the easiest, the economical and the sensible way—the only right solution of the laundry problem. You merely make up the bundle—we call for it and deliver it on time. We Know How.

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HIS SON CANNOT MARRY.

By S. M. Melamed.

(Concluded from last week)

"At home it is all different. First, such a thing wouldn't happen at all and if it were to happen, the rabbi would have called in the boy and would have told him, 'Either you marry as your father tells you to do or we will not count you in the minyan and, of course, you will never be called upon to read in the Torah and you will be disgraced.' But here, the son wouldn't even go to the rabbi and the rabbi wouldn't have the courage to talk to him like a man and like a rabbi. Therefore, I decided to come to you to get your advice. I am sure you can do something in the matter. I am sure you can persuade my boy to do the right thing; for, you know, he is my only son and if he should do the wrong thing and marry a gentile girl, I would return to my ancestors without even leaving a Kaddish and that is a terrible thing."

For a while, both the editor and visitor remained silent, the first thinking of a possible means of helping the old man and his son, and the other sighing and impatiently awaiting either a word of consolation or a satisfactory reply. The elderly Jew gazed at the editor, displaying an indescribable tension and, to kill time, he again began to clean his spectacles.

Finally, the editor, after taking everything into consideration, said to his guest, "I am very sorry, I cannot help you. I can do nothing in the matter. You know, Jewish boys in America approaching the age of maturity do not accept any guidance. They want to be their own guides. I am sorry. I can do nothing."

The elderly Jew did not say a word more. He placed his spectacles on his nose, rose from his chair, and with bent head and tears coursing down his cheeks, he sighed deeply and walked slowly out of the room murmuring loudly, "I'll die without leaving one to say Kaddish after me," and upon reaching the door leading to the street, he turned around and with an expression of contempt said to the editor, "It is all a swindle—editors, rabbis, synagogue elders, it is all the same," and left, with a curse on his lips and tears in his eyes.—The Sentinel.

A CHAZAN OR A PUSHCART PEDDLER?

(Continued from page 4)

"But I'm not a schochet," ventured Maurice, a little overawed by this barage.

"That's a small matter," reassured his uncle. "In a few weeks you can learn that. I'll see to that myself. But can you sing?"

"I really don't think I could be a Chazan, though I took our Chazan's place when I had Johrzeit and the week before I was married."

"Never mind, never mind, let's hear something right now."

Bitter remonstrance followed. "I am tired from the journey. I have a cold. I can't remember anything now. I'll sing to-morrow." But nothing availed. He fussed and fidgeted but finally rose, straightened himself, and cleared his throat coughingly several times.

"Ki lokach tov," he piped out in a thin, tremulous tenor. "Tov" was the only word that was not lost in the effort and it was suffused with such cloying sweetness that an outburst of tears threatened imminently. The other words followed in equally tremulous sweetness save that towards the end his voice tightened while his face, now wet and crimson, kept swelling and swelling. Such exhaustion!

"Never mind, it's a nice little voice and when you've practiced some it will become a useful instrument. What do country Jews know about Chazanuth, anyhow? David, put on Kol Nidrei and Maurice will learn it."

"But I don't think I can do it," yet instinctively he was already accompanying Cantor Rosenblatt's easy, sustained, heartrending "Va' charonai, v'ko nomai, v'kinusai."

When Rosenblatt had sung it for the eighth time, the trick was turned. While Robert was looking through the communal notices of the Yiddish papers for "Chazan, etc. Wanted," Maurice sang right through "Kol Nidrei"—waveringly it's true, but he sang it.

Robert wrote the letter making the appointment with the committee. Robert bought him a voluminous black sacerdotal robe and black velvet cap. And Robert insisted that his aunt prepare him a lotion of eggs and sugar for his voice. Finally, Robert bought him his railroad ticket. Even as he put him on the train he enjoined him to keep his head high, sing loud, show his recommendations from all the Rabbis—especially the Rosh Yeshivoh—and raise objections to the salary at first. When Maurice Fiegenblatt begged for the last time to be let off, Robert called him crazy.

But Maurice came back in a week. This time he sought out a distant cousin and the next morning, rested from his late unpleasant venture into the country, he begged to be taken to the nearest fruit market to buy a barrel of apples and a few crates of pears. On his way from the railroad station he left a deposit for a pushcart.

CONSIDER ARGENTINA AS FIELD FOR JEWISH IMMIGRATION

Berlin (J. T. A.)—In the Polish town of Rovno, representatives of the American Joint Distribution Committee, the American Hebrew Immigrant Aid Society, the Warsaw Ukrainian Committee, and numerous Polish Jewish organizations, are conferring on the question of finding an outlet for the thousands of Russian Jewish refugees now massed in Galicia, Bessarabia and Poland. With immigration into the United States and Palestine restricted, Argentina appears to be the most likely field for immigration. Dr. Maas, editor of a Buenos Ayres daily, now visiting Poland, spoke at length on the practical prospects of Jewish colonization in Argentina, and a committee has been instructed to study the problem and confer with Dr. Nansen, chairman of the "League" Commission on Refugees.

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RABBI KORNFELD APPOINTED U. S. AMBASSADOR TO PERSIA

Washington (J. T. A.)—Official announcement is made of the appointment of Rabbi Joseph S Kornfeld as United States Ambassador to Persia. Rabbi Kornfeld is the Rabbi of Congregation Israel of Columbus, Ohio, and has been a personal friend of President Harding for many years. He assisted the Republican presidential candidate during the campaign, and is known for his services in Jewish communal affairs.

JEW APPOINTED ASSISTANT U. S. DISTRICT ATTORNEY

Boston (J. T. A.)- State Senator Elijah D. Stone of Massachusetts, has been appointed Assistant U. S. District Attorney.

FOUR JEWS, ONE ARAB KILLED, THIRTEEN WOUNDED IN JEW JAFFA RIOTS

Jerusalem (J. T. A.)—Disturbances took place on the morning of November 2nd on the highroad between Jaffa and Tel Aviv, in which four Jews and one Arab were killed and 13 persons wounded.

The affair began when a larg. group of Arab rowdies attacked Jewish passers-by. They were dispersed by the police, and firing took place between Arabs and Jews. One bomb was thrown and there were several cases of stabbing. Troops later restored order. The Governor of Jaffa, high military officials and important Arab notables patrolled the streets of the city to calm the populace. One house was looted. A number of people were arrested.

Louis Marshall Opposes Jewish Participation In Washington Arms Conference

New York (J. C. B.)—News despatches from Cincinnati early in the week, indicated that attempts were being made to submit the Jewish question to the forthcoming Disarmament Conference at Washington. It was learned that Mr. Simon Wolf had written to Secretary of State Hughes, in the name of the Union of Hebrew Congregations, urging that Jewish representatives be heard in a discussion of the civil, religious and political rights for the Jews in European countries.

A despatch from Washington, printed in some of the New York dailies, carried what was evidently the official government reaction to this request, to the effect that while the United States was in favor of religious liberty for all sects and groups, that question did not come within the agenda of the Arms Conference. Nevertheless, the topic aroused considerable discussion in Jewish circles here, and the Yiddish newspapers devoted much space and attention to the matter. A reporter of the "Jewish Daily News," interviewed Mr. Louis Marshall to gather his views as to the desirability of Jewish participation in the Conference.

"I am categorically opposed to it," said Mr. Marshall to the reporter. "First, because I am convinced that a Jewish delegation has practically no chance of being admitted, and here in fact, I should stop. But let us for a moment be dreamers . . . and imagine that we do receive representation. I see nothing that we can do there. Nor what direct connection the question of Disarmament, with which the Conference deals, has to us."

But, the newspaper reporter argued, is there not a possibility that the Conference will take up the question of mandates in which we are particularly interested? And perhaps also the question of nationalities will be broached?

"These," Mr. Marshall replied, "are nothing more than suppositions and guesses. The program of the Conference has been published . . . and as far as we know, the subject of nationalities will, for various political considerations, be avoided. Besides, the question of minority rights has already been settled as far as it concerns us . . .

"And then again," Mr. Marshall continued, "there would perhaps be a justification for sending a delegation, if Russia and the Ukraine were to be represented. We would then protest against the persecutions and pogroms perpetrated there against our brothers and sisters, but these two countries are outside the pale . . . Now, of what avail could our protests be?

"For these reasons a Jewish delegation will, as I see it, not only be impractical and to no purpose, but even dangerous . . . You must not forget that the Jews of Eastern Europe were granted minority rights at the Peace Conference in Paris, and that that was later ratified and guaranteed by the League of Nations. The Washington Conference is a product of the movement against the League . . . Many of the supporters of the League are therefore not very friendly in their attitude to the Washington Conference . . . And, therefore, even if we should succeed in bringing our demands before the attention of the Conference—demands which the League has already acceded to—we will be placed in a somewhat uncomfortable position, to put it mildly."

In these words Mr. Marshall conveyed his answer as to whether he would support and further the move initiated by Simon Wolf for Jewish representation. Mr. Marshall's views are not received with much favor in some Jewish circles. The "Jewish Daily News" itself, and also the "Day," took issue with Mr. Marshall's attitude, and the entire subject promises to be a field for much discussion and counter discussion before and during the Disarmament Conference.

MAYOR HYLAN ADDRESSES HUNGARIAN JEWISH CONVENTION

New York (J. C. B.)- Mayor Hylan of New York, addressed a Hungarian Jewish Convention here at which 78 societies were represented. Plans were laid for a campaign to raise a fund of half a million dollars for Hungarian Jewish relief.

The Mayor spoke of the great need for relief work in Central Europe, and said he hoped the Federated Jewish Societies would be able to raise the fund.

"America," he said, "as in the past, will not be found wanting, for if there is one outstanding characteristic of the American people, it is their sincere sympathy for the sufferings of their fellow creatures, and this city is always in the vanguard.

"We boast about 60,000 Hungarian Jews in this city. They are an element in our population to which we justly point with pride. Personally I have a keen appreciation of their sterling worth and was glad of the opportunity to appoint four of them to places of importance in my administration."

TO INVESTIGATE EMIGRATION PROBLEM IN POLAND

Warsaw (J. T. A.)—Vladimir Tiomkin and Dr. Latzki-Bertholdi, of the Central Emigration Committee recently organized in Prague, arrived here yesterday to investigate the condition of the Jewish emigrants in Poland. They will prepare a report to be submitted to Dr. Nansen, head of the League of Nations Refugee Commission.

POLISH GYMNASIUM IN VILNA APPEALS TO JEWS FOR ASSISTANCE

Warsaw (J. T. A.)—The director of the Polish gymnasium in Vilna, has addressed himself to Dr. Wigodsky, the head of the Vilna Jewish Kehillah, in an appeal for financial assistance for the gymnasium, as there are many Jewish students there. Dr. Wigodsky replied that the Kehillah itself is in financial straits and is therefore not in a position to comply with the request of the gymnasium. Dr. Wigodsky suggested that Yiddish be used as the language of instruction in some courses. The director states that he would grant the request if the Jewish students required it.

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"ASSIMILATIONISTS CONTROL WARSAW KEHILLAH"

Warsaw (J. T. A.)—The Executive Committee of the orthodox organization, "Agudoth Israel," has recalled its representative in the Warsaw Kehillah. The leaders of the Kehillah, declares the organization, are assimilators who do not know how to conduct the work of the Kehillah, and into whose hands it is dangerous to place the care of the Jewish schools.

JABOTINSKY MAY COME TO AMERICA WITH SOKOLOW

London (J. C. B.)—It is still possible that Vladimir Jabotinsky and Col. Paterson will come to America, together with Sokolow and Warburg. Both had been previously announced as members of the delegation but their names were later withdrawn.

Bialik's visit to America has been postponed, due to the illness of his wife.

INVESTIGATIONS OF PINSK POGROM BEGINNING NOW

Warsaw (J. T. A.)—The Minister of War has issued an order to military officials in the Pinsk district to start an investigation into the causes, details and consequences resulting from the Pinsk pogrom of 1919, which then stirred the whole world. At this late date, the officials will examine documents, cross-examine witnesses, and conduct a general investigation.

The War Minister ordered the return of the hundred thousand rubles taken as a guarantee from the Pinsk Jews.

OPPOSE JEWISH MINISTER'S DEPARTURE FROM LITHUANIA

Kovno (J. T. A.)—In Jewish circles in Lithuania there is considerable disturbance over the news that Dr. Solowejik, now Minister of Jewish Affairs in the Cabinet, will soon leave that post and proceed to London to assume his studies as newly elected member of the London Zionist Executive.

Dr. Solowejik's departure is regarded as a danger to the development of Jewish autonomy in the country. Strong efforts are being made to have him remain in the country.

DOCUMENTS TO PROVE JABOTINSKY'S OFFICIAL NEGOTIATIONS WITH PETLURA

Warsaw (J. T. A.)—The local Yiddish daily, the "Moment," is in receipt of documents from the Tarrow Press Bureau, official organ of Petlura's Jewish Minister, Pinchus Kratney, which prove that on the 4th of last September, Vladimir Jabotinsky signed an agreement in the Palace Hotel, Carlsbad, with official representatives of Petlura, now appearing in the Ukraine. The agreement was later published in the official Petlura organ, the "Ukrainian Tribune." Jabotinsky has already denied that these negotiations partook of any official character and stated that he acted on behalf of himself and not on behalf of the Zionist Organization, but the "Moment" urges that the facts newly disclosed are incontrovertible evidence as to their official character, and demands a public explanation from the Zionist Executive.

DUTCH PROFESSOR OF KANT'S "PURE REASON" INITIATES ANTI-SEMITIC CAMPAIGN

Berlin (J. T. A.)—The well-known Dutch philosopher and Professor of the University of Leyden, Holland, has initiated and is prosecuting a strong anti-Jewish campaign in Holland, a country hitherto free of any semblance of anti-Semitism. Prof. Bolland has delivered several lectures at his university in an effort to prove that the Jews are an inferior race. He has attempted to revive some mediæval accusations to the effect that the Jewish religion permits the breaking of pledges and guarantees to Gentiles. Thus, after Yom Kippur, he wrote regarding the Kol Nidrei prayer, which he maintained was proof of the accusation.

Mr. Ascher, a well-known Jewish attorney, and president of the Dutch branch of the "Alliance" challenged Professor Bolland to public debate, but the challenge was not accepted. Prof. Ornstein, president of the Dutch Zionist Organization, has issued a call for the formation of an all-Jewish Association to combat the new anti-Semitic tendencies.

FRANCO-TURKISH TREATY PROVIDES FOR MINORITY RIGHTS

Paris (J. C. B.)—The French Government has signed an agreement with the Turkish Nationalists which includes provisions for national minority rights, similar to those included in other international treaties.

ARAB DELEGATION DECORATES GRAVE OF "UNKNOWN HERO"

London (J. C. B.)—The Palestinian Arab Delegation has placed a wreath upon the grave in Westminster Abbey, of the British "unknown hero" of the late World War. Appropriate ceremonies were held at which members of the Arab Delegation and prominent Britishers spoke.

COLONIAL OFFICE DENIES TRANS-JORDANIAN INDEPENDENCE HUMOR

London (J. C. B.)—The British Colonial Office has sent a statement to the local representatives of the Jewish Correspondence Bureau, to the effect that the news which appeared in the Jerusalem Arab press regarding the independence of Trans-Jordania, is incorrect.

FAMINE THREATENS REFUGEES IN CONSTANTINOPLE

Constantinople (J. T. A.)—Famine literally threatens a large part of the Jewish refugees congregated here. For the past few days there has been no bread ration and it is hardly possible even to dole out the small bowl of poor soup.

The Joint Distribution Committee has not yet sent its subsidy for October, and the refugee offices here are absolutely without funds.

UNTERMYER AND MARSHALL HEAD COMMITTEE FOR SOKOLOW, BIALIK AND WARBUR

New York (J. T. A.)—Samuel Untermyer, who will head the Board of Trustees of the Keren Hayesod, or Palestine Foundation Fund, and Louis Marshall, are heading the committee of leading Jews in this city and throughout the country to welcome the Zionist Delegation, which is due to arrive on the Aquitania on November 11th.

The delegation includes Nahum Sokolow, chairman of the Executive Committee of the World Zionist Organization, Chaim Nachman Bialik, the greatest living Hebrew national poet, Professor Otto Warburg, ex-President of the World Zionist Organization and Dr. Alexander Goldstein, a noted Russian Zionist. They are sailing with the British Delegation to the Disarmament Conference.

A large program is being prepared in New York and throughout the country for the welcome and reception of the Zionist guests. Their first public appearance will be made at the Hotel Astor, on Sunday evening, November 13th, where they will be entertained at dinner by one thousand hosts, including Samuel Untermyer, Louis Marshall, Peter J. Schweitzer, Dr. J. L. Magnes, Rabbi Meyer Berlin, Judge Jacob S. Strahl, and hundreds of other leading Jews. Circuit Court Judge Henry J. Dannenbaum of Houston, Texas, has come here to be present at the dinner and to generally assist in the campaign for the Keren Hayesod.

In connection with the visit of the Zionist leaders, a special conference is being called of representatives of Zionist and other national Jewish organizations throughout the country, to be held in New York on November 20th. Several hundred delegates are expected to participate in this Conference, which will launch a nation-wide campaign for the Keren Hayesod.

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DR. NANSEN TO AID JEWISH REFUGEES.

Berlin (J. T. A.)—Vladimir Tiomkin, of the Jewish Emigration Committee, issued a statement here, according to which Dr. Nansen, of the League of Nations Refugee Commission, has promised to give aid and relief to the Jewish refugees in Constantinople.

PROMINENT JEWS DIED FROM STARVATION IN RUSSIA.

Riga (J. T. A.)—Dr. Lander, well known for his activities on behalf of the pogrom victims in Ukraine, died in Moscow some time ago as a result of the starvation diet on which he was obliged to live.

In Odessa, a well-known Jewish banker named Chaies died from similar causes.

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Young turkeys for roasting, 60c lb.
Roasting geese, 40c lb.
All poultry cleaned ready for oven.
Guaranteed new-laid eggs, 80c doz.
Bowes creamery, 54c lb.
Cobourg creamery, 50c lb.
Finest imported roqueforte cheese, $1.25.
Large Florida grape fruit, 9 for $1
Casaba melons, 65c and 75c each.
Fresh Canadian spinach, 60c pk.
Fancy Canadian hot house tomatoes, 50c lb.
Hot house mushrooms, $1.50 lb.
Iceberg lettuce, English hot house grapes, cucumbers, French endive, cauliflowers.
Live and fresh-boiled lobsters.
Fresh Restigouche salmon, 60c lb.
Fresh salmon trout, 20c lb.
Fresh whitefish, 25c lb.
Fresh caught haddock, 15c lb.
Fresh caught cod, 20c lb.
Extra fancy oysters, 90c pt.
Blue point oysters on half shell, 50c doz.
Fresh smelts, very large.

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Crossed fish sardines, 15c tin.
Aylmer tomatoes, 6 tins $1.
Golden sweet corn, 3 tins $1.
New maple syrup, 90c quart jar.
Spanish pimentoes, 2 tins 35c
Carolina rice, 2 lbs. 25c.
Laundry soap, 14 bars $1.
Campbell's soups, 6 tins $1.
Sheriff's marmalade, 75c tin.
5 lb. tin honey, $1.
Niagara grape juice, 3 bottles $1.
California walnuts, 75c lb.

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